WESTERN RECORDER.

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COMMUNICATIONS.

JUBILEE ANNIVERSARY OF SUNDAY SCHOOLS.

By the Western S. S. Union.

July 4, 1831.

It was one of the most interesting features in the government of Israel, that at the period of every fifty years, a universal proclamation was made, of liberty to captives, deliverance from debt and bondage, the restoration of all estates to their original proprietors; and while the land had rest, and the beasts also were free, a whole year was consecrated to the festivities of a national jubilee.

The present occasion awakens recollections not less delightful to us, than were entertained by the chosen people, when, after two centuries of degrading servitude, and forty years pilgrimage over a scorching wilderness, they at length found themselves, protected by the God of Abraham, in undisturbed possession of a land of hills and vallies, drinking water of the rain of heaven, and overflowing with the bounties of a beneficent Providence.

This day not only commemorates the deliverance of our nation from foreign oppression, but it is the jubilee day of an institution, which, though obscure in its origin, and humble in its pretensions, is destined, like the stone cut out of the mountain without hands, to fill the earth. Half a century ago, an individual in the city of Gloucester, established a school in the suburbs, to be taught on Sundays, to educate some of the vilest of the poor. The plan succeeded beyond his expectations. It spread from town to town; from kingdom to kingdom; from continent to continent; till now, on its first jubilee celebration, we can count not less than 1,600,000 in the enjoyment of its blessings.

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No official reports have been received from any of the Auxiliary Societies. But from the correspondence of the Superintending-Agent have been gathered many cheering facts, particularly respecting the conversion of children. In the county of Otsego, alone, the number of children and teachers, who have, in the judgment of charity, embraced the faith during the past year, is more than four hundred. From Tompkins county, we have returns of one hundred and forty-six. In Onondaga, Oswego, and Jefferson counties, large numbers are stated. In several of the schools in Oneida, particularly in Rome, special refreshings have been enjoyed; and in some counties, whole bible classes have been reported as the subjects of grace. We feel assured, from these facts, that in estimating the whole number of conversions in our schools at a thousand, during the year, we come far short of the reality. So many lambs of the lost flock has the good Shepherd, we have reason to hope, sought and brought home to the safe fold. So many has he rescued from the paw of the lion. Abundant reason have we, then, for devout and humble thanksgiving, that the imperfection of our faith, that the feebleness of our endeavours, have not frustrated the grace of God.

"His be the glory, ours the boundless bliss."

How far these effects are to be traced to Sabbath school instruction, cannot exactly be calculated. It is evident, however, that those who have most religious knowledge, who are theoretically best acquainted with the character of God, with christian doctrines and christian duties, who speculatively understand the work of the Holy Spirit, are best fitted to receive such impressions as are abiding, such impressions as pertain to salvation. Like the perfectly reorganised bodies of Ezekiel's valley, they are prepared for the breath of life. They are ready, when they begin to live, to perform all the functions of men.

A plan has been adopted for studying the Bible, in several of the County Societies, respecting which we take this opportunity to express our decided approbation. The plan is, simply, to learn a verse of the New Testament every day. The gospel of John was begun, and is pursued in course. Every individual learns the same verse, and more than 100,000 are this day employed in contemplating the important passage—"He that loveth me not, keepeth not my sayings; and the word which ye hear is not mine, but the Father's, which sent me."

We love to trace the magnificent river to the bubblings of its spring; and we love to follow back the Sabbath school, from its present moral grandeur, to its infant whisperings in the suburbs of Gloucester. But we find sublimer pleasure in contemplating its progressive march, the ultimate diffusion of its blessings universal as the rain of heaven, and the gathering into its bosom the children of every clime.

When we look over the field occupied by our society, and consider that less than half a century ago it was a howling wilderness; that the ferocity of savage life has given place to the mild reign of civilisation and peace; when we consider this goodly tract, flowing with milk and honey; the eyes of the Lord our God ever resting upon it, from the beginning of the year even to the end of it; a land where the inhabitants eat bread without scarceness; a land whose stones are iron, and out of whose hills thou mayest dig brass; whose sons and daughters smile in its universal plenty; when we consider all this, the sublime associations of this day, and this occasion, make imperious claims upon us to show ourselves worthy of such an inheritance. More than half a million of inhabitants—more than one hundred thousand children, call upon us to discharge those obligations, which we have voluntarily taken, to bring this whole population, from Herkimer to Seneca, from the river St. Lawrence to the borders of Pennsylvania, under the benignant influence of Sabbath schools. The call comes with the authority of heaven, "*Rise up and build!*" If we neglect it, or do the work deceitfully, the aborigines of Oneida, and of the *Old Fort*, on whose ruins we are this day assembled, will rise up in judgment against us.

Fellow citizens, you will allow us, on this day of our national anniversary, this half centurial celebration of Sabbath schools, to go out of our beaten track, and touch upon subjects not so particularly within our province, as the guardians of the young.

The state of the world is a fruitful topic to the christian philanthropist. He regards the Almighty as King among the Nations; raising up one, and setting down another; and causing all to contribute to the ultimate advancement of the Redeemer's glory.

[Here follows a sketch of the progress of freedom and religion in Europe, Africa, &c.]

We turn our attention next to the cradle of our species. At first sight the prospect appears cheerless. Instead of the universal bloom and beauty of moral excellence, which ought to render Asia the paradise of earth, we find man in his lowest degeneracy. Instead of walking with God, amid the sepulchres of patriarchs and prophets, amid

"Groves, whose rich trees weep odorous gums and balm,"

on the ground hallowed by the footsteps and sufferings of the Son of God; instead of finding light, and liberty, and happiness, and religion—and man rising in the conscious dignity of an immortal being—superstition reigns with undisputed sway, over more than four hundred millions of our species.

But a ray of hope beams upon us. The prophecies of the scriptures, now fulfilling, afford ample encouragement. Light is breaking upon the nations of Asia; and if the Sun of Righteousness has not yet risen upon them, the radiance of the morning star has appeared, the certain precursor of that glorious orb. That "star in the east" has already directed thousands to the Babe at Bethlehem. It grows brighter and brighter, with each succeeding year, and will continue to extend wider its beams over the nations, till the whole earth is bathed in the cloudless ocean of universal light:—

The dwellers in the vale, and on the rocks,
Shout to each other; and the mountain tops,
From distant nations, catch the flying joy:
Till nation after nation taught the strain,
Earth rolls the rapturous hosanna round.

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We might dwell with pleasure on the advancing prospects of freedom, science, and religion, in our own country. But it is unnecessary. The United States stand conspicuous in the political firmament, a glorious constellation, to enlighten the world. Commencing our national existence but half a century ago, our government based upon the principles of the British constitution, improved, according to Lord Chatham, by the results of the experience of a thousand years, our march has ever since been "ONWARD," till the influence of American liberty, borne by the winds of heaven across the waves of the Atlantic, is felt amidst the councils of Europe.

Light arises from the east. Europe derived her knowledge from Asia, and we from Europe; but now America is reflecting back to Europe, and Europe back to Asia, light of purer splendor than Asia ever saw, since our first parents walked with God amid the groves of paradise. Asia has been for centuries dependent on Europe for science and religion; and Europe is even now dependent on America for many of the arts and necessaries of life. The commotions on the continent are driving many of her best inhabitants hither, and we see illustrated the prophecy of ancient fable, "that the empire of the world is travelling toward the setting sun."

We thus see, fellow citizens, that the world is advancing in freedom, civilisation, and religion. The prime agent in effecting these revolutions, has been the BIBLE. The New Testament is the great instrument, not of evangelising only, but of civilising, and of improving the temporal and political condition of man. The nations have been learning for ages, by experiment, the futility of all human systems, and are coming to the acknowledgment of the great truth, that wisdom is found alone with Jesus of Nazareth. No other book can be found, of laws and institutions, so perfectly philosophical; so accurately adapted to the human mind; so eminently fitted to the condition and wants of mortal and immortal man; none which gives so perfect a knowledge of the rights and duties of freemen; and none which stamps so indelibly on its students the impress of mental independence and moral virtue. Wherever the sacred volume goes, there light, and liberty, and happiness, are found. Wherever Christianity leads, there civilisation follows; and compared with all other systems, the bible stands like the sun among the stars, obscuring their light by the splendor of his beams. * * * *

We have presented this subject before you, fellow citizens, to show the POLITICAL importance, to our country and the world, of bible instruction. When Martin Luther broke the slumbers of the middle ages, and made proclamation of freedom to the empire of mind; then it was, that the Bible, the "Magna Charta" of universal freedom, the precious gift of infinite beneficence, became the common property of the peasant and his lord, and all alike began, from its sacred pages, to be instructed in the rights of man.

Civil freedom was but one of the fruits of the reformation. What Luther aimed at, was liberty to worship God according to the dictates of his own conscience; and from this grew the principles of civil freedom, as legitimately as the branch from its parent tree. So it was, in the early history of our puritan ancestors. The fires of civil liberty were kindled at the altar of God; and from the book of divine revelation have flowed all those principles which have exalted human nature in this western hemisphere, and set up our government as a model for the nations.

Let us, then, fellow-citizens, placed as we are upon such an eminence, to enlighten the world—let us help to diffuse the word of God, to make the knowledge of the Bible universal, and especially to bring the rising generation under the influence of its celestial principles. Let us aid those who are lifting up the standard, to bring to God the wandering nations. Let us animate the courage of those heroes, who have gone to carry salvation to scorching climes and barbarous tribes. Pour righteousness over the earth like a conquering army. The glory of God goes before you; the God of Israel is your rearward. * * * * *

Our own country makes large demands upon us. Knowledge and virtue—the virtue which comes from the Bible—must be the conservative principle of our state. Without knowledge, there can be no principles of action. Without virtue, men allow the voice of passion, of appetite, and of avarice, to drown the voice of reason. Facts have shown fully the truth of these remarks. An able writer, in a pamphlet on the state of Ireland, observes, that though it is estimated that twenty-one to a thousand of the common Irish become the victims of criminal justice, not one of the 150,000 educated by the Hibernian Society, in the principles of the Bible, has ever been arraigned for any crime. The Governor of Botany-Bay declares, that in consequence of the establishment of Sabbath schools, only one of the children *of the convicts*, during the whole his administration, had been convicted of a single offence. In some of the counties of Wales, where there is almost a universal attendance on the schools, the prison doors stand open. Let the contrast be drawn between Scotland and Ireland, and it will be seen how infinitely short the advantages of soil and climate come, on the scale of political prosperity, in balancing ignorance and superstition.

These facts comment on themselves. In a few years the population of our country will be immense. The people of Attica were intelligent, if any people ever were; but the turbulent profligacy of the Athenians overthrew the fierce democracy. To the numbers we shall soon have, the Athenians were but as a drop to the ocean; and what will be the result, if this multitude is left to the headlong influence of tempestuous passions! Civil commotions can be prevented only by the power of virtue. To a sacred reverence for virtuous order—for the Bible, was owing the unexampled spectacle of entire obedience to the laws, which this country held out to the admiration of the world, during the agitations of the revolutionary conflict. The friends of liberty in modern times, have in general been men of the firmest religious principles—men who have thought with Lord Bacon, that "there is nothing which does so exalt a nation as religion." We look forward to the time, when these children, with nothing earthly to control their will, shall have the lead in the country; and we teach them to subject their capricious passions to the all-wise and sovereign will of God. Let their minds be imbued with the principles of the sacred volume, and we shall see them, like the infant Hannibal, going early to the altar, and there vowing eternal hostility to sin. We shall see them acting in their political capacity, not arbitrarily, not according to their sordid, selfish interest, but according to the relations God has given them to sustain, to their country and to the world. We shall see them restored to something like the pristine purity of our species; and like the statue of classic fable, which rejoiced in melody beneath the rays of morning, so under the beams of the Sun of Righteousness, their souls will vibrate to his praise.

God has given to the world one dire example of the effects of national apostacy.—Wretched, infidel France! the Bible publicly burnt; the Sabbath destroyed; and death declared to be an eternal sleep! The making of herself drunk with the blood of her citizens, was but the legitimate fruit of her atheistic principles.

God has given, also, a noble example of a revolution effected on the principles of religion. When the islands of the Southern Pacific, breaking loose from the fetters of superstition, were "made vocal with his praise," then tyranny and blood were over; then commenced the reign of civilisation and peace. * * * * *

Our nation, it should be remembered, is in circumstances of peculiar danger. "National wealth (says an able writer) has been in all ages, the most active and powerful cause of national corruption. National voluptuousness has always trod hard upon the footsteps of national opulence; and without the gospel, we may rest assured, that the greater our prosperity, the shorter will be its duration." America, then, not less than England, "expects every man to do his duty." The decree has gone forth from the court of heaven, that "the nation and kingdom which will not serve God, shall perish;" and we know, from history and our own observation, that "without intelligence and moral principle, no government is so weak and unmanageable as a republic."

We deem it impossible, in the nature of things, for the darkness of the middle ages, "the reign of chaos, and old night," to be rolled back upon us. But it is not impossible for infidelity and irreligion to spread.—They may even overshadow the length and breadth of our land, and by their withering influence, destroy all that is fair and beautiful in this American paradise. The Bible alone, and that imprinted upon the hearts of our citizens, can save us. Other codes of morals undertake only to trim the poisonous Upas; while the Bible, with a nobler aim, lays the axe at its root. Here is wisdom. Let him that hath understanding, search the sacred record; and, compared with those whose wisdom is derived from human philosophy, he will occupy a place like the apocalyptic angel, standing in the sun; a rainbow encircles his head, and his clothing is a vesture of light.

Even the heathen were conscious of the imperfection of human wisdom. Socrates taught his disciples, more than two thousand years ago, that they might resign all hope of reforming the morals of men, unless it should please God to send some person to instruct them. God has sent his Son. Eighteen centuries have witnessed the triumphs of his gospel—the spreading of the tree which he planted for the healing of the nations; and we have before us, this day, an illustration of his word, that "out of the mouths of babes and sucklings he would ordain praise."

Fellow-citizens, we commend this institution—we commend the rising generation to you. To you we commit the interests of this beautiful country, rescued through christian effort, to such a degree, from the power of darkness, and reduced under the dominion of God's dear Son; feeling the assurance ourselves, that while labouring to establish and to perfect in every hamlet, the Sabbath school system, we are doing our best duty to our country, and following most faithfully the guiding pillar of God's providence.

The circumstances mentioned in the following article, we presume, were witnessed some where at the south or south-west. But whether they may not find an occasional parallel in our own state, is more than *we* can say. The fault exposed is a common one, as to its nature; whatever may be said of its aggravations, or offered in extenuation of it:—

For the Western Recorder.

The following statement of facts, made in a communication to the editor of the Philadelphian, from E——, Md. though a fit subject for weeping, yet may be regarded in the light of a curiosity in the history of human nature:—

"There are two protestant ministers, who preach in this village. One of them delivers one sermon, and the other two sermons, in a month!

"There was formerly a prayer meeting held here by two clergymen, and attended to overflowing, by the villagers. In these, generally, a portion of the scripture was read and explained by one, while the other led in prayer. I was at the meeting near the latter part of the month of March last, when one of the ministers told the assembly of hearers, that when they met so often, (twice a month), it was not necessary to say much at a time!

"I attended on the next meeting, when it was adjourned for *four weeks*; at which time it would be given out from the pulpit when they would again meet for prayer. I do not know from my own observation that it is so; but I have been told that the clergy for eight or ten miles round us, are quite as negligent as these two of whom I have written. I took the liberty, about a twelve month ago, of asking an eminent clergyman, to whose support I contribute, to call at my house, for the purpose of conversing with a family of strangers, who are sojourners in our village, and who had expressed a desire of seeing some pious clergyman. He promised that he would call in some eight or ten days; at the expiration of which time he sent me word that it was not in his power to attend.

"The poor are complaining of being passed by, the sick of not being visited, the old and infirm of not being ministered unto.—Dear sir, these are a few of the many errors, which I think our protestant divines, of different denominations, are labouring under, in this part of the country."

Were these the only instances of the most astonishing neglect of pastoral duty, in our land, they might be left amongst the remains of darkness and error, that will only be removed by the full blaze of millennial glory. They would indeed seem strange developements of human nature, and unaccountable upon any common principle of that nature; but as matters are, they do not seem strange from the rarity of such facts. Viewed, however, as occurrences amongst readers of the bible in this enlightened land, they are still very singular phenomena. Can it be that such pastors have been really *commissioned* by the King of Kings, as officers in the armies of the living God? What can be the tenor of their commission? It surely must differ widely from any thing found in the word of God. That book most expressly denounces their conduct. We have a *Thus saith the Lord*, in the following terms:—

"And the word of the Lord came unto me, saying, Son of man, prophecy against the shepherds of Israel; prophecy, and say unto them, Thus saith the Lord God unto the shepherds: Wo be to the shepherds of Israel that do feed themselves! Should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool; ye kill them that are fed; but ye feed not the flock. The diseased have ye not strengthened; neither have ye healed that which was sick; neither have ye bound up that which was broken; neither have ye brought again that which was driven away; neither have ye sought that which was lost; but with force and with cruelty have ye ruled them. And they were scattered, because there is no shepherd; and they became meat to all the beasts of the field, when they were scattered. My sheep wandered through all the mountains, and upon every high hill; yea, my flock was scattered upon all the face of the earth, and none did search or seek after them. Therefore, ye shepherds, hear the word of the Lord: As I live, saith the Lord God, surely, because my flock became a prey, and my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock; therefore, O, ye shepherds, hear the word of the Lord: Thus saith the Lord God: Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them."—Ezekiel, xxxiv, 1—10.

Nor is it a light thing, to belong to a class thus denounced by the eternal God. Still it is unquestionably true, even at the present day, and in this enlightened land, that many enter the christian ministry, as they would any other profession, to secure a reputable support for themseves and families. But it were far better for a man to feed and clothe himself, by trafficking in the flesh and blood of his nearest relatives, than by trafficking in souls, for whom redemption has been purchased by the blood of Christ. If there be any rebel-daring in the universe, we see it in the man who makes the blood-bought church of the living God, a mere instrument in the service of mammon. Such a man could be hired to kidnap angels, and sell them at the door of the bottomless pit. This language is not too strong. The man who preaches the gospel *chiefly* for hire, manifests a reckless disregard of God, unparalleled, unless by him who sold the Son of God for a paltry pittance of silver. He manifests a degree of insensibility to the nature of right and wrong, beyond which it hardly seems possible for an intelligent creature to go. C. S. A.

For the Western Recorder.

MR. EDITOR—I was much interested in the communication of your correspondent "S." last week, touching the case of several *professedly* christian families, which remained unaffected during a powerful work of grace, in a town alluded to, without name. That the ill-timed scrupulosity, and continued unbelief of such parents, should shut out the blessing from their own habitation, was naturally to have been expected; nor is it wonderful, that amid the general prostration of opposition at such a time, the children of such parents should have been the only open opposers to the work.

Sir, this tells loudly upon the side of truth, of zeal, and of ardent love to God and man. The facts set forth by your correspondent are not solitary. Such things have been too often witnessed. They shew the influence which parents have upon their children—especially parents, who, while they profess to believe in the same covenant which was made with Abraham, and for his seed after him, practically set that covenant aside, as of no value.

Such facts, also, go far, at least in my opinion, to shew how God regards the conduct of his professing people, in those seasons when he makes them a special visit from heaven. His conduct toward them, shews how he regards the views and feelings of worldly professors, who are afraid of ardent zeal, and great efforts, in behalf of perishing souls. He seems to send his withering blast upon those who are so ready to resist the Holy Ghost, and to set up the cry of enthusiasm, where he has come down to work in an extraordinary manner. I say *extraordinary;* yet I do not suppose such glorious displays of his saving mercy would be extraordinary, if Christians were heartily willing that he should *thus* work, and were truly prepared to work with him, as humble, obedient instruments.

Concerning the unconverted, opposing children of such parents, the writer asks, who will be found guilty of their blood?—Truly, who will? who will answer for it, if they are finally lost? Can such parents take refuge behind a broken covenant? Oh, ye lukewarm, fault-finding, worldly professors, who are afraid that the ark of God will move onward too rapidly; afraid that souls will be converted too soon; who will answer for your children's blood, if they are lost, as many others have been, because their parents were afraid they would be too hastily converted? Are you willing to run this dreadful risk? Dare you say, that the chariot of salvation rolls onward too fast, when God says, by his Providence, no less than by his word, "O, fools, and slow of heart to believe?"

God says, through the mouth of a prophet, "Behold, I work a work in your day—a work which ye will in no wise believe, though a man declare it unto you." An apostle has applied this to worldly, superficial, opposing pretenders to religion; and in view of it, I tremble to think that he said, "Behold, ye despisers, and wonder, and perish!"

Now let me affectionately plead with such professors, to beware, lest both they and their children finally perish together; for though children shall not die for the sins of their fathers, yet the parent's sins may *occasion* the sin and death of the children. The drunkard, for example, may teach his children to become drunkards, and lead them down to hell; the infidel may lead his children, to become unbelievers, till they fall with him into the pit; the hypocrite may, in like manner, shut his children out of heaven; and the cold hearted Christian may do his incalculable mischief, if not ruin them.

Parents may also assume a responsibility for themselves and their children, which will last for ages. When Pilate wanted to know what he should do with Jesus, the scribes, and priests, and people, said—"His blood be on us, and on our children." God took them at their word. The curse remains till this day.

Let the lukewarm, misguided professor beware. Let him take warning, lest he be found at the last day, on the left hand, and his children with him. If God *pass by* the children *now*, with his converting mercy, he may do it again and again—he may do it for ever. Your's &c. K.

From the New-York Evangelist.

IS THE MINISTER BLAME WORTHY, WHERE THE PEOPLE ARE NOT REVIVED?

This is a momentous question. It is feared that many ministers hastily answer the question, so as to acquit themselves, while Jehovah holds them guilty. Those who have acquired the name of orthodox and faithful ministers of Christ, are peculiarly in danger of this fault; especially when they have been sticklers for certain *modes* of doctrines, and certain efforts for a revival, which were never known to be extensively blessed, as the instrument of bringing saints and sinners up to immediate duty; of bringing them to feel that duty may and must be done without delay! Their failure of success, they ought to view as an evidence of unfaithfulness on their part. There can be no reason to doubt that blame rests also on the church, and on the impenitent. I have in a previous number spoken of the blame as resting on these three classes. But my present object is to speak of it more fully in relation to ministers. They exert on the church and world an influence so powerful, that it is of the highest importance, that they feel deeply their responsibilities to labour according to the word, in dependence on the Spirit of God, expecting that success will attend their faithful labour; and with honest and penitent souls charging upon *themselves* blame, whenever they fail to become the instruments of quickening the saints, and of bringing sinners to repent and embrace Christ. It is true that individual sinners may have become so obstinate and unyielding, and consequently so forsaken by the Spirit of grace, that no ministerial faithfulness will ever reclaim them or bring them to Christ. Still it is utterly unsafe, yea, awfully presumptious for ministers, when unsuccessful, to quiet their consciences, by any view which they may take of divine sovereignty. They need no such opiate. Those who take it generally doze away a barren ministry, *dreaming* that they greatly mourn over their unfaithfulness, and want of success! How dreadful this, when they need all the stimulus of a pressing responsibility, and a goading conscience, to arouse their sensibilities, and to secure their prayers and efforts for the conversion of perishing souls! Instead of receiving such an opiate, administered either by their friends or their own self-justifying spirit, they should encourage their awakened conscience to a diligent and faithful research for the cause of this calamitous failure of success. There is so much imperfection, so much unfaithfulness, even in our best ministers, that whenever they are unsuccessful, they should immediately inquire, "Is there not a cause?" If faithful in the research, they will find themselves most alarmingly deficient in many of those very things which give efficiency to the ministry!

1. *They are very deficient in ardent desire for the saving conversion of sinners.*

If ministers felt as they ought for sinners, they would give neither themselves nor the wicked any peace. They could not rest. Guilty sinners would continually lie, a crushing burden, upon their souls! Oh, they would be in agony! They would feel that they could not live, and see sinners unconverted, unconcerned! This anxiety would hold their eyes in midnight watchings, and filch away the sweetness of their slumbers, and the pleasure and the nourishment of their food. Unsuccessful ministers sleep too much. Through apathy their conscience sleeps too much!

2. *They are very deficient in faith, and expectation of success.*

When they preach, when they converse with sinners, they do not expect to bring them to repentance! At least, they do not expect that sinners will be converted immediately, in answer to their prayers. The most that they expect is, that their supplications and prayers may secure at present the conviction, and at some future time the conversion of sinners. They do not believe in the promises of God. They do not feel that Christ has *called* them to labour, and that the Spirit stands ready to render their labours effectual, if they are humble and faithful! This unbelief; this want of expectation, is an immense evil, in many respects. *First,*

it prevents the gracious aid of heaven. Such distrust, such unbelief, is awfully offensive to God, and provokes him to withhold the blessing. It prevents Christ from standing by them with his guiding and sustaining power. When on earth, he required faith in those, who requested him to perform his mighty works for the healing of themselves or friends. Much more, when exalted to heaven, doth he require faith in those who would obtain for themselves and others the mighty works of his grace. And he cannot do many mighty works because of their unbelief! By their guilty distrust the Holy Spirit is grieved to depart from them, and then their efforts are few, unfaithful, unsuccessful. *Secondly*, their unbelief exerts on sinners a pernicious influence. The impenitent see that such ministers do not expect that their prayers will be heard, and their exertions rendered effectual. This destroys the influence which their prayers and exertions are designed to exert on sinners. Sinners are moved as moral agents. When they see ministers faithful, expecting a blessing to attend and follow their labours, their attention is arrested, their feelings are aroused, and unless their obstinacy prevent, they are convicted of sin, and persuaded in penitence and faith, to give God their hearts. When ministers manifest a want of this faith and expectation, sinners fully believe that the exertions made for their conversion will be ineffectual; and this impression, fully fixed upon their minds, operates directly and effectually to prevent the designed and legitimate influence of these exertions. *Thirdly*, this unbelief cuts the very sinews of their own exertions. The hope of success is indispensably necessary to secure successful effort. When ministers are destitute of this hope, their exertions will be restrained, or if put forth, they will be few, and powerless, and unsuccessful!

Whenever, then, ministers discover that they are not successful, they should immediately take the alarm! However unfaithful their churches, and their impenitent hearers may be, however much God may be exercising his sovereignty in relation to their impenitent hearers, who are ripening for ruin, certain it is that these unfaithful ministers can find no ground of excuse, no palliation for their sin, in the unfaithfulness of their hearers, or the sovereignty of their God! Let them then awake to duty; correct what is wrong in their own heart and practice; sound the alarm in the ears of the stupid, ungodly, unconverted professors; and with trembling anxiety bid the impenitent sinner, "Escape for thy life!" A. R. A.

From the Evangelist.

Mr. Editor—In your last paper you published the resolutions adopted at a public meeting in New-Hampshire, held on the 9th inst. respecting the christian Sabbath. The first resolution states, that it is expedient to unite in a public expression of belief in its divine authority, and a determination to abstain from violating it. The second resolution includes a *declaration*, that all attention to mere worldly business, on the Sabbath, is a violation of the divine will, and injurious to the social, civil, and religious interests of man; and that they will abstain from it, and from worldly conversation and amusement, and use their influence to persuade all to do the same.

I understand that measures are in train to bring this subject before the various ecclesiastical bodies in the United States, of every denomination, in the hope, that before the present year shall have expired, more than a million of people may be brought publicly to declare, that they believe in the divine authority of the christian Sabbath, and are resolved not to violate it. In the language of a distinguished citizen of this country, with reference to this subject, "The effect may, and probably, with the divine blessing, would be greater than any of us anticipate. And such an ending of the present year might open the way for revivals of religion, more genuine, extensive and lasting, than have ever yet been witnessed. Should the Executive Committee of the General Union resolve, that such a course is expedient, and the Secretary write to the General Associations of Connecticut and Massachusetts, and then the subject be followed up in the publications of the country, might we not hope with the divine blessing, for infinitely glorious results?" T.

TEMPERANCE.

IMPORTANT FACTS,

Selected from the last Report of the American Temperance Society.

By this document, it appears that there have been formed on the plan of abstinence from the use of ardent spirit, more than 3000 Temperance Societies; eighteen of them are State Societies; that more than 1000 distilleries have been stopped; that more than 3000 merchants have given up the traffic, and more than 300,000 belong to Temperance Societies. If as many more abstain that do not belong to Temperance Societies, it would make 600,000; and if as many more of children and persons in their employment now abstain, it would make 1,200,000 brought under the influence of the temperance reformation.

Among more than 100,000 people, no one has license to sell ardent spirit but the tavern-keeper; and ardent spirit has been excluded from more than one hundred taverns. Their keepers will not consent, for money, to poison even the traveller. More than three hundred who were drunkards, have ceased to use the drunkard's drink.—More than six thousand others abstained for a time, till some retailer or some moderate drinker enticed them to go back, and now there is reason to fear they will perish.

In one town, in which the quantity of ardent spirit used has been diminished nine-tenths, the bill of mortality has been lessened more than one fourth. Should every town in the United States do the same, and should it be followed by a similar result, it would lessen the annual bills of mortality more than 70,000.

The Hon. W. Cranch, chief judge of the court of the district of Columbia, has estimated the loss to the country from the use of ardent spirit, at more than $94,000,000 annually. The value of all the houses and lands in the United States in 1815, was $1,771,311,908. If the value has since increased in proportion to the increase of population, it would be now $2,519,009,222; and the loss to the consumers of ardent spirit, and others in consequence of its consumption, would, according to Jugde Cranch's estimate, be in thirty years, $2,832,750,000; being $313,740,778, more than the present value of all the houses and lands in the United States; all of which, and much more, might be saved by ABSTINENCE.

TEMPERANCE CAUSE IN SCOTLAND.

It appears that the temperance cause is gaining strength in Scotland. One hundred and eighty-three societies have been reported, containing 33,515 members. Increase in one month, about 3,500 members. The following extracts from letters from that country will show that temperance measures have met with opposition and success *there*, similar to what they have *here*.

Catrine, January 19, 1831.—It is now nine months since the Society in this place, denominated *The Catrine Association for the Discouragement and Prevention of Intemperance*, was formed; and during that period it has been attended with the most happy effects. By its means happiness has been restored to several families, formerly the abodes of discord and sorrow; and many wayward wanderers in the paths of intemperance, have been reclaimed to soberness and respectability, bidding fair to spend their future lives as useful members of society, of which they were formerly the scorn and the outcasts.

Kinross, January 17, 1831.—I am fully of opinion, that a man who considers it a great hardship to be abstinent, will not long be temperate; and in this I am fully borne out by the conduct and behaviour of several seceders, a few instances of which I shall mention:—

One person sent in a letter, withdrawing his name from the list of members, disapproving of abstinence, but highly pleased with temperance. Well, did he keep temperate? No; he was drunk within a week. Another person, with words something similar, sent in his resignation, highly approving of temperance; this was done in the evening, but he got drunk, quarrelled and fought before next morning's dawn. A third person, not indeed a member, I accidentally overheard disputing with one—pointedly condemning abstinence, but extolling temperance to the very skies; while at the very moment he was doing this, he was so disordered with drink, that his tongue faltered, and he could scarcely at all get it to articulate the words he wanted to say.

Dunblane, Feb. 7, 1831.—The meeting of the 23d, in Rev. Mr. Anderson's chapel, was very numerously attended. About twenty publicans, their abettors, and supporters, ranged themselves on the side of the house, forming themselves into a perfect phalanx of themselves.

Immediately on the chair being taken, bottles of whiskey & glasses were produced, and a scene ensued which baffles all description. Orator after orator arose from his drunken table, in a state of high excitement; speech followed speech from that quarter, and the chairman was at length forced to leave his seat. The votaries of the bowl, of course, then had a chairman of their own choice; but he, contrary to their expectation, stood up in defence of morality and good order, and read them a lecture of such a description, that they began to feel ashamed of themselves, and their opposition gradually died away.—At last, after about three hours of violent outrage, all had gone away except a few individuals, who formed themselves into an interim committee, and a meeting was held on the following evening, when the society was duly constituted. Rev. Mr. Anderson has since cheerfully accepted the office of President.

Our prospects are already most cheering. Every opposition is neutralised; and in the lapse of six weeks, our numbers have increased from seven to fifty-eight.

Benfrew, Feb. 19, 1831.–Our society has increased beyond our expectation, and the stern opposition we were meeting with formerly, is now disappearing like the mist before the rising sun. Our number of subscribers is now ninety-six. Many respectable mechanics have come forward, and some whole families, and a goodly number of females have encouraged the Society by joining it. Any direct opposition we now meet with, comes from those that are not likely to do us much harm, as we look for nothing else from them. Some whose cases were considered almost hopeless have subscribed, and, I am happy to say, are standing firm, and seem glad at being delivered from the iron grasp of the mighty destroyer. People are remarking, that the bad practice of tippling in public houses has greatly decreased since the formation of the Society, which is one good feature of its salutary effects. The "temperate enough already class," who are so backward in joining us, are unable to keep their eyes shut to the good the Society is doing.

INTELLIGENCE.

SOUTH SEAS.—EIMEO.

Extracts of a letter from Rev. J. M. Orsmond, dated Griffin-Town, Jan. 13th, 1830, addressed to the Directors of the London Missionary Society:—

During the past year, nearly twenty from among the vilest of the vile have come forth and have joined our church. We have not as yet had one tainted with false doctrine among us.

Rum has been brought to our people's doors in casks, but they would not buy it. As far as I can discover, only two of our church members purchased it at all. One had four bottles, which he sold the next day for cloth; the other had ten, which he bartered away for property.

Maoae's Death.—Maoae, who has lately quitted this world of sorrow, was one of those whose office it was to rally dispirited warriors. Whole nights he used to walk from house to house, to stimulate the halting, and give assurance from what some god had told him, of success in approaching war. From the day of his embracing the gospel till that of his death, he maintained a profession, which even the tongue of envy could not impeach. He was an ornament to the little sphere in which he acted. To the sacred ordinances of religion he always attended with apparent delight, and from his habit of treasuring up passages of scripture in his mind, though his eyes were so bad that he could not read, he had obtained a sound knowledge of the great and essential doctrines of the gospel. Several times he appeared to be near his end, when I always found him happy. The blessing which maketh rich was upon him. He did not know, he said, nor did he feel, that death had a sting. At length age and increased infirmity brought him down. I often visited him, and never left him without observing the same placidity and contentment. Often did I feel shame to think that with all his privations he never murmured in my hearing, while I, who am so much more comfortable, can hardly pass without it. God forgive my sin! On seeing that his end was fast approaching, I said to him, "Maoae, are you sorry that you ever cast away the lying gods by which you used to gain so much property?" He was aroused from his lethargy, and tears of pleasure sparkled in his eyes, while with vehemence he said, "Oh, no, Otamoni!—oh, no, no, no. What! Can I be sorry for casting away death for life? Whole nights I have walked about to encourage others in the devil's work, and had well nigh lost my own soul. I wonder that I was not levelled by club or spear, before I heard of the name of Messiah. He is my great rock; the fortification wherein my soul takes shelter from all foes."—I said, "Tell me on what you build your hopes of future bliss." He said, "I am a vile man; my life has been vile; but a great king sent his ambassadors from the other side of the skies to our shores, with terms of peace. We continued to fight, nor could we tell what those ambassadors wanted, for many years. At length Pomare obtained a victory, ordered all *marаes* to be broken up, and invited all his subjects to come and take shelter under the wing of Jesus, of whom those ambassadors spake, and who had given them the victory. I was one of the first to do so. The blood of Jesus is my foundation. You tell us, that it is the only way to God. I believe that Jesus will save me. He is my staff now. What I grieve at, is, that all my children do not love him. Had they known the distress we used to feel in the reign of the devil, they would be glad to take the gospel in exchange for their follies. Jesus is the best king; he gives a pillow without thorns." Here he seemed overcome. A little after, I said, "Maoae, are you afraid to die?" "No, no," he replied, with almost youthful energy, "the ship is in the sea, the sails are spread, she is ready. I have a good pilot, and a good landing-place before me. My outside man and my inside man differ. Let the one rot till the trumpet-blowing time; but let my soul go to the Messiah." Here the tears gushed into my eyes, I thought myself by the side of some distinguished Christian in England, and said, in my heart, "In my last moments, may I feel as happy as this poor Tahitian."

Tuahine.—A short time since, a young man, named Tuahine, came loitering about my house in an unusual way. Knowing him to be one of the baser sort, I said, "Friend, have you any business with me?" Tears gushed into his eyes; he could at first hardly speak; at length he replied, "You know I am a wicked man. Shame covers my face, and holds me back. To-day I have broken through all fear. I want to know is there room for me? Can I expect mercy?" I said, "O, you and all your friends must be happy; you need no Josus to save you. How came you to have such a thought as that!" His countenance blushed; tears started from his eyes, and he said, "I was at work, putting up my garden fence. It was a long hard work, and only myself to do it. All over dirt and greatly wearied, I sat down on a little bank to rest, and said within myself, I cannot tell why, "All this great garden, and death for my soul; all this great property, and death forever! Oh, what shall I do?" I went immediately and bathed; then went to my wife, and told her my thoughts and wishes. She agreed to my desire, and we, on that evening, left our work, and came to this place where the word of God lives, and I have been wishing to speak to you ever since." I was quite affected to hear his tale, gave him all the instruction and encouragement which I conceived the scriptures warranted, and am happy to say that the man continues to live happily and worthy of the gospel.

From the Christian Watchman.

CHRISTIAN UNION.

The Independents and Baptists in England, who harmonise in doctrinal opinions, have long felt an ardent desire to be more closely united in the bonds of external fellowship. Perhaps the desire has been of equal strength in the hearts of both denominations generally. And indeed what pious man is there in any community, who does not wish to connect himself in the closest practicable harmony, which is consistent with gospel order, with all who love the Lord Jesus Christ in sincerity? The plan of union which follows, copied from a London Magazine, is the best which we have seen; and could the preliminaries be entered upon in a right spirit, and with the simple desire to know and do our duty, a most valuable purpose would be accomplished. We need more liberal feeling towards each other, and to view each other's prejudices with more ingenuousness:—

To the Editor of the London Bap. Magazine.

Sir—In reading the title of this paper, many will be ready to exclaim, a thing most devoutly to be wished; but if the enquiry were to be made, by what means is this most desirable object most likely to be brought about? we should find a diversity of opinion.

Some of our brethren would say, the practice of mixed communion is, of all others, the most likely to promote such a union; and I leave them to their own conclusions, though entirely of a different opinion, judging both from principles and facts. I shall not stay now to reason the point, but simply state the deep conviction of my own mind, leaving the matter to the serious consideration of all concerned, when I say, that the basis of such a union must lie deeper, and must be connected with such a calm, candid, and prayerful examination of the baptismal question itself, as we have never yet witnessed.

Let a number of ministers from among each denomination meet; let them meet in the spirit of the meek and lowly Jesus; let them examine the question in all its bearings, with a view to some practical result; let nothing be done from strife and vain glory; let all be affectionate and confidential; let a spirit of prayer for divine direction pervade every discussion; and I believe the result would be most blessed.

Those who may be inclined to say that this plan is wild, and chimerical, and hopeless, may rest assurred, that they do not thoroughly *know* many excellent men of God who do not practise adult baptism. Oh, how much better would the course recommended be (whatever were the issue) than the present state of things. I am thoroughly persuaded, that some of our highly esteemed independent brethren perceive plainly, that what is somewhat ominously called *mixed* communion, is, indeed, a very mixed thing, and would, if I am not totally mistaken, consent to an arrangement something like the plan proposed.

My greatest fear, Mr. Editor, is, that you will not insert this letter, because it may happen to be a few years in advance of public opinion; but I entreat you to give it a place in your work. It may excite discussion; it may promote supplication, and in some humble measure tend ultimately to that point to which our prayers are often directed, the unity of the christian church. I remain, sir, your's, &c.

A Lover of Good Men.

THE CHRISTIAN SABBATH.

Extract from the minutes of the General Association of Massachusetts, convened at Taunton, June 28, 1831:—

The Committee on the *Christian Sabbath*, appointed by the Pastoral Association of Massachusetts, at its last meeting, submitted for the consideration of this body the following statement and resolutions, viz:—

The Committee of the Pastoral Association, appointed to consult with others, and to adopt such measures as they may deem expedient, to promote a due observance of the Sabbath, have endeavoured, with humble dependence on God, to enter upon the discharge of the duties assigned them. They have done this under the solemn conviction, that for the last thirty, and especially for the last ten years, a gradual and growing indifference to the obligation of keeping the Sabbath, has been coming in upon the community at large, and even upon our churches; and that unless good men speedily awake from this apathy, and unite in some efficient measures on the subject, it will be too late to arrest the tide of desolation, which threatens to sweep away all that remains of our invaluable institutions. With these impressions, the Committee have inquired, what is to be done? Can we rely on petitious to Congress to reform the abuses of the national post-office? Greatly as such a reformation is needed, if attained, it would reach but one of the thousand forms in which the Sabbath is profaned; and the attainment of it is nearly hopeless, while as yet the necessary reformation is scarcely begun in our own families and neighbourhoods. Can we rely on the influence of the General Sabbath Union! For three years, we have been looking with high hopes to that institution, so auspiciously begun; but it can never fulfil these hopes, without a much more efficient co-operation, than has hitherto been given to it from any part of the country. In the mean time, the profanations of the Sabbath continue and increase from week to week, while good men are imperceptibly carried down by the current, and their slumber over the danger is becoming more profound.

The Committee believe, notwithstanding, that the spirit of our fathers has still hold enough on this community to redeem us from our backslidings, if proper measures for this purpose are taken, without more delay. And we think that the grand effort now demanded, should begin, where it ought to have begun long ago, in the *reformation of ourselves.*

With these views, the committee propose that all the friends of the Sabbath, who are willing to do so, should organise themselves into local Sabbath Associations, by subscribing the following agreement, viz:—

"Believing that all worldly business and travelling on the Christian Sabbath, except for purposes of piety, necessity and mercy, and all worldly visiting and amusements on that day, are contrary to the divine will, and injurious to the social, civil, and religious interests of men; we the subscribers agree that we will abstain from all such violations of the Sabbath, and that we will use our influence to persuade our own families and others to do the same."

The Committee request the General Association to pass the following resolutions:—

1. That we approve of the foregoing plan of agreement, and recommend to the ministers and churches, throughout the commonwealth, to form local Sabbath Associations according to it.

2. That we recommend to ministers in all our congregations to preach on this subject, on one or both of the two last Sabbaths in September, unless it shall have been done previously; and that within two weeks after this presentation of the subject, in each congregation, there be an enrolment of names, under this general agreement, and a return of the results made by each minister to the General Agent.

3. That we recommend the appointment of a General Agent, whose time shall be devoted, so long as may be necessary, to superintend and carry into full effect, the proposed organisation over the state.

All which is respectfully submitted. In behalf of the Committee of the Pastoral Association. E. PORTER, *Chairman.*

The foregoing form of agreement and resolutions, as submitted to the General Association, were taken up severally, and after discussion and amendment, were adopted *unanimously.* Attest—JOHN CODMAN, *Moderator.*

Taunton, June 29, 1831.

Time Prolonged.—The committee to whom was submitted the manuscript tracts *on Prayer*, are of the opinion that no one of them is of sufficient excellence to merit the premium of fifty dollars, which was offered. They view the subject as very important, and have determined to prolong the time till the *first day of November next*, in the hope that praying men, who have the ability, may be constrained and assisted to prepare a tract on this subject, which shall prove a rich blessing to the church.

"The exigencies of the times," says the gentleman who proposed the premium, "seem to require a comprehensive manual on the duty of prayer, which may be accessible to all, and adapted to the peculiar circumstances of this new era of the world.

"The tract should contain particular instructions, relative to *Closet Prayer, Family Prayer, Social & Special Prayer*, and *Public Prayer.* The whole to be so exhibited, that a plain man may easily comprehend the subject, and be led, by the blessing of God, to feel its importance."

The committee of award are, Rev. Warren Fay, D. D. of Charlestown, Mass.; Rev. Justin Edwards, D. D. and Rev. Lucius Boller, D. D. of Boston.

The manuscripts should each be accompanied by a sealed envelope, containing the name of the writer, and may be addressed, either to Mr. Aaron Russell, No. 5, Cornhill, Boston, or to

William A. Hallock,
144, Nassau-street, New-York.

Course of the Niger.—We can see no good reason why the United States government should not fit out an expedition to explore the Niger, and to establish friendly relations with the more powerful tribes or nations of Africa. Men of colour in Liberia, whose constitutions are suited to the African climate, would readily engage in such an expedition, and benefits incalculable might result, both to our commerce and to the cause of African colonisation. May we live to know that a line of steam-boats is established on the Niger, by American enterprise or American benevolence, and that not only articles of traffic, but the bible and the minister of Christ, are going forth to their work of grace, and of triumph over the ignorance, sin, and superstition of the people of Africa.—*African Rep.*

Expedition to Liberia.—The brig Criterion, chartered at New-York, will sail in a very few days for Liberia. The number of emigrants which will embark in her, is not precisely ascertained. For the means of dispatching this expedition, the Society is indebted in great part, to the liberality of the New-York Society.—*ib.*

Subscriptions on the Plan of Gerrit Smith, Esq.—A venerable gentleman called at our office a day or two ago, and presented us with a hundred dollar bill, and requested that his name might be entered upon our books, as a subscriber on Mr. Smith's plan. This gentleman observed, that he had long felt a deep interest in our coloured population, and had some years ago emancipated all his slaves, about twenty-five in number. Though the number of such subscriptions increase slowly, yet we do not despair of its completion.—*ib.*

Home Missions.—The alterations in the constitution of the Domestic Missionary Society of Connecticut, proposed at the meeting of the General Association in 1830, were adopted at the late meeting of the Association. By these alterations the Society becomes connected with the American Home Missionary Society, under the name of the "Missionary Society of Connecticut, Auxiliary to the A. H. M. Society." The trustees of the old Missionary Society of Connecticut, are *ex officio* directors of this Society. In addition to these, six other directors are chosen, to constitute the Board of Directors of the Auxiliary Society.

The receipts of the American Board for Foreign Missions, for the month ending June 15, as reported in the Missionary Herald, are $11,397.43 in donations, and $5,199.69 in legacies. Total, $16,597.17.

REVIVALS.

Augusta.–We learn that the protracted meeting held at this place, a few days ago, was attended with the most desirable results. The work of grace moves onward with power. The subjects have not been enumerated.

Massachusetts.—From the reports read at the late meeting of the General Association of Massachusetts, the Boston Recorder presents the following statement:—

In the afternoon, narratives were given of the state of religion in the several Associations connected with the body.

In *Berkshire Association*, are twenty-four churches, and nearly all of them have enjoyed special tokens of mercy during a few months past. From fifteen to one hundred instances of hopeful conversion having occurred in most of them. The happy effects are visible, in the improvement of Christians in virtue, the increase of family religion, of Sabbath schools, and of liberality to objects of benevolence. This last remark, in various forms, was appended to nearly every subsequent statement, and need not be repeated in this brief review.

Early in the spring, several revivals commenced in the *Mountain Association*, and are now in progress. Others are commencing, and prospects are animating, in nearly all the churches.

Hampden Association has been distinguished by the spirit of revival; and Monson, Westfield, Blandford, Springfield and West Springfield, in their several parishes, and Longmeadow, east parish, have all shared largely in spiritual blessings. And these revivals still continue.

In *Brookfield Association*, are seventeen churches, and 2270 communicants. Many of them are revived, and there is a waking up in all the churches. Nearly all recent conversions among the *youth*, are from the ranks of Sabbath scholars, and other conversions are among the friends of temperance measures uniformly.

The *Harmony Association* has eleven churches, five of which only were reported; and in these there has not been a special work of God as in many other parts of the land.

To all the churches in *Worcester Central Association*, 373 have been added; and of these, 164 to the church in Holden; sixty to the church in West Boylston, and fifty-eight to the church in Boylston.

There have been revivals of more or less power in four of the churches connected with the *Worcester North Association*, and their effects have been very marked and happy.

Middlesex Union Association has eleven churches, all but one separatists from unitarian parishes. Harvard, Westford, Pepperel, Leominster, Bolton, Shirley and Groton, have all been blessed, though in various measures, with revivals the past year; and here, where a few years since scarcely any thing was done for objects of christian benevolence, more than $1705 have been raised the past year. So does God smile on those that come forth and separate themselves from such as have departed from essential truth.

Middlesex South has eight churches. In Framingham there have been more than one hundred hopeful conversions; in Sherburne, from about thirty families, fifty-eight have been added to the church. In Natick and Holliston, each, from fifteen to thirty hopeful conversions have taken place. Among the converts, a large proportion are Sabbath school pupils.

Eighteen churches, either are or have been connected with the *Andover Association*. Lowell has been peculiarly blessed, and for eighteen months, there has not been a season of communion, when less than twelve were admitted to the church. Tewksbury, Bedford, Chelmsford, Dracut, and Reading, all enjoy more or less visible manifestations of the divine presence.

From *Haverhill* and *Hampshire Associations* no reports were received.

Essex Middle Association has fifteen churches; the state of religion is low, only one or two churches being favoured with any special refreshing, viz. one in Newbury, and one in Newburyport.

Salem and Vicinity Association has sixteen churches, and 2661 members. Revivals in Marblehead, Topsfield and Rowley, have been enjoyed, and are still enjoyed; and in Lynn, there are sixty recent hopeful conversions, and seventy enquirers. In some other places, there are encouragements in the present aspect of things.

Suffolk North Association, with twelve churches, and 2000 communicants, has enjoyed the presence of God very clearly; especially in the churches of Boston. The number of admissions has been 225.

Suffolk South, with ten churches, and 1593 communicants, has been blessed also, and 119 additions have been made. Only the 2d church in Needham, out of the city, has shared the special divine influence.

Norfolk Association has fifteen churches, and though in some of them there have been several instances of conversion recently, there has been no decisive and general revival in any of them, unless in Cohasset, Dorchester, and Bridgewater.

In the *Association of Taunton and vicinity*, Raynham, North Middleboro', Taunton, and Berkley, have shared the converting influences of the Holy Spirit, and harmony and brotherly love extensively prevail.

In the eight congregations, belonging to the *Old Colony Association*, there has been more or less of reviving from the presence of the Lord. Three or four hundred souls appear to have begun well.

Barnstable Association contains fifteen churches, and 1929 communicants. In Wellfleet is a powerful revival, in the progress of which ninety have been added to the church, and a hundred more indulging hope. In Falmouth, also, considerable attention exists; and the general interests of religion it is hoped are gaining strength. The churches have resolved to increase their assistance to foreign missions, and to raise an adequate support for one missionary.

The *Pilgrim Association* has six churches, three or four of which have been visited with the mighty influence of the Spirit. In Plymouth, are increasing encouragements at the present time, and among the converts are some who have recently renounced the errors of unitarianism or universalism.

From *Franklin Association* no delegates appeared. A communication, however, was received from the Scribe, stating that Shelburne, Hawley, Heath, Conway and Montague, had each been visited by the Spirit of God, and the trophies of his power multiplied. In all the Associations, the same system of means for Zion's enlargement is maintained, and with increasing energy and success. Sabbath Schools and Bible Classes, Missionary and Temperance Associations, among the more permanent means, and social praying circles, protracted meetings, and special visitations of families, among the occasional means, have had a prominent influence in sustaining the cause of truth, while it has advanced, and triumphed over the prejudices and enmities of many hundred souls in our commonwealth during the year. Harmonious and efficient co-operation has never marked the churches of Massachusettes more distinctly, than in the progress of the revivals this year recorded.

We have not room to give any details of reports made by the delegates of foreign bodies. It is sufficient to say, that they were characterised by the same striking evidences of the blessing of God on the churches of the south and west, and of Connecticut and Vermont, New-Hampshire and Rhode-Island, as in the churches of our own commonwealth. Great things hath God wrought for the whole land during the past ecclesiastical year.

General Association of Connecticut.—The annual meeting of the General Association of Connecticut, was held at Saybrook, June 22d. The meeting was not so fully attended as usual, owing, it was thought, to the detention of many of the delegates who were called to attend the revivals and meetings at home. It appeared by the reports on the state of religion, that at least one hundred of the churches in the state are at this time blessed with revivals. Probably one half of the churches in the state are now enjoying these ascension gifts. It also appears, that in all the ecclesiastical bodies represented at the General Assembly, and the General Associations in New-England, there are supposed to be nine hundred churches enjoying revivals the past year; and we should think that half of those in New-England have commenced within the last three months, and are daily multiplying. Such a time this country never saw before. The reader can make his own estimate, by multiplying 900 by 20, 30, or 50, and then add to it the accessions made to the other churches not reported as revived, and he will see an exceeding great army of believers.—*Religious Intelligencer.*

State-Prison, Charlestown, Ms.—We rejoice to know, that while revivals of religion are multiplying in our country, our penitentiaries and prisons have not been passed by, unblest with their healthful and renovating influence. While Sabbath schools and bible classes have been preparing the way of the Lord among the youth of our country, the prison discipline societies, with the well-directed efforts of their friends, have been sending into the abodes of crime a religious influence, which but yesterday, was almost unknown and unthought of. The seed thus sown is now springing up. On the last Sabbath the writer enjoyed the privilege of instructing a class in the prison Sabbath school. We have never had a more interesting charge. One of the four, we believe, is a "prisoner of hope;" the others docile and eager to learn the way of life. On a former visit, we found two out of four who appeared to be Christ's freemen. Said a fellow teacher, as we passed out, "Two of my class give evidence of piety." We learn that a considerable number are hopefully converted to God. Many others are enquiring what they must do. While the teacher was alluding to the revival in Boston, one said—and the starting tear indicated his deep emotion—"Yes sir, and a dear and only sister of mine is one of the happy converts. Had I felt as I now do, while residing there, I should never have been a tenant of the prison." Christians, pray for prisoners. Remember their ministers and teachers.—*Ch. Soldier.*

Lowell, Mass.—We learn from Rev. Chester Wright, who is at present labouring in this place, that the revival continues with unabated interest. The population of this town is 7,000, and the number of evangelical professors about 1500, or more than one-fifth of the population. A new meeting-house is now in progress for the Congregationalists, and the Methodists & Baptists are each preparing to build.—*ib.*

Connecticut.—In *Columbia* a three days' meeting was held the first week in June. Since that time, about seventy cases of hopeful conversion are reckoned there. In *South-Coventry*, a conference of churches was held the second week in June. There are more than

twenty cases of hopeful conversion; and the work is now more interesting than it has been at any former period. There is great stillness. Faithful and plain exhibitions of truth are the only means used, and these are attended with power. Much tenderness of feeling pervades the members of the church; a remark applicable, we are informed, to the churches in that region, generally, where revivals exist. In *Hebron*, a three days' meeting was held the second week in June. A revival was previously in progress, and about fifty were reckoned as converts; but a new impulse was given to it. About forty conversions took place, it is believed, within a few days after the meeting. At present the state of things is deeply interesting. In *Gilead*, a three days' meeting was held the first week in June. An interesting revival is in progress, and some weeks since, about fifty were reckoned among the new converts. The revival in *Manchester* has received a fresh impulse, and is now more interesting than at any previous period. About forty scholars of the Sabbath school are reckoned among the converts, and nearly twenty in the bible class.

Whether the number and the character of the converts, or the stillness and rapidity and purity of the work, are considered, the revivals now in progress in various parts of this state, have not, we believe, been equalled at any former period.—*Conn. Obs.*

New-Haven.—On the last Sabbath, thirty-five converts from the world were added to the church in the 1st congregational society in this city, (New-Haven); thirty-three to the church of the united society; thirty-two to the church in the 3d society; fifteen to the church in college; and about twenty-seven are to be added on the next Sabbath to the church in Fair-Haven, a parish in this town. In all about 140.

Since our last, we have heard of revivals in Wethersfield, South-Farms, Wallingford, Fairfield, Norwalk, Saugatuck, New-Canaan, Danbury and New-Milford.—*Rel. Intel.*

Admission to the Church.—More than fifty persons were admitted to the north curch in this city, (Hartford), under the pastoral care of Rev. Mr. Spring, last Sabbath. These are some of the first fruits of the revival in that congregation.—*Conn. Obs.*

Brattleborough, Vt.—A letter from Brattleborough, Vt. states, that God is pouring out his Spirit there in such a manner as has never before been witnessed in that region. The people have until lately continued happily united in a wonderful manner in one (an orthodox congregational) society. But during the past year, strenuous efforts were made by some of the members to dismiss the minister, because he would not exchange with liberal preachers, and to settle one who would be more accommodating in that respect. The efforts were, however, fruitless, and in consequence that portion of the society withdrew their connection. From that time, or very soon after, there began to descend upon the church a deep spirit of prayer and supplication, which has continued to increase. In consequence, *according to promise*, there soon began to appear evidences of the presence and operation of the Holy Spirit, upon the people. Sinners began to enquire what they must do to be saved, and some found peace in believing on a Saviour whom they had despised. Last week a four days' meeting was held there, which was numerously attended, and the last day the meeting-house was full. The succeeding Saturday evening an enquiry meeting was held, when about one hundred and thirty took the seats appropriated for those who were anxious and determined to seek the salvation of their souls.—On the following Sunday there was a larger congregation than ever attended before on a Sabbath, or any other occasion. There was a solemnity on every countenance, and many were weeping in view of their sins and danger.

Of twenty-six men and women employed in the paper-mill, all but three were either rejoicing in hope or deeply anxious. The church are all united and active; and from the examples which it has pleased God to make, it is believed *all* must be constrained to say, "The hand of the Lord hath done it." The subjects are from all ranks and conditions in society. God's people themselves are astonished at his great mercy and goodness, for he has "done infinitely more for them than they even asked."—*ib.*

Canaan, N. Y.—A correspondent of the Evangelist, in a recent letter, dated Canaan Four Corners, June 27th, says:—

"Believing it due to the honour of Him, who giveth the increase of his churches, I make the following communication. In this section of the Lord's vineyard, we have enjoyed special showers of mercy. On the 2d of March, a four days' meeting was held in this society. It was connected with my installation. The occasion was new to myself, and to all who attended. The deeply solemn interest of it also was new, and impressions were made which will never be forgotten. It exerted a powerful and salutary influence on the two churches in this town. Owing to difference of judgment on some points of local interest, a wide and most unhappy breach had been made between them. By the power of the Spirit of the Lord this was healed. With united hands and flowing eyes they came out into the aisles, asking forgiveness of each other and of the world. The thing was voluntary and unanimous. Perhaps a more affecting and overwhelming sight is never witnessed in this world. On the impenitent the effect was irresistible. The house was full, but there were no dry eyes in it, and the unavoidable impression made, was, such a religion must be divine! During the meeting, there were few submissions. But on the evening which followed the close of it there was a general burst of feeling from sinners. Many arose and requested prayers, and from that time for several weeks, conversions were frequent. Among these we reckon some of the very hardest, and to human appearance, most hopeless men. We have now to mourn, and to confess our own sinful sloth, in *that* this happy season has now subsided. But the fruits of it are precious to the praise of God's grace.

"Since our meeting similar ones have been attended in the churches all around us, and uniformly with success. Especially in New-Lebanon, the first week in June, the mighty power of God was manifested, and there during six solemn days, we trust, many souls were born into the kingdom of Christ. It may be said generally, the interests of Zion in this region are uncommonly prosperous. May his kingdom come."

Lockport, N. Y.—Extract of a letter, dated Lockport, June 22:—

"Our seven days' meeting has just closed; that is, the seven days have passed by; yet we are to have a meeting this evening. During the meeting, the impenitent were determined to resist God's power. They did so by staying away from the house of worship. But now the time has passed by, and they are not among the converted—they appear to be in trouble. I have been out to-day with many others, calling from house to house, and find a great number who are willing to give themselves to the Lord Jesus Christ. In one house five were found. There have been many converted from neighbouring towns and villages; but I cannot state the precise number."—*Evan.*

Penfield, Monroe Co.—Extract of a letter from Elder Hiram Whitcher, recently published in the Morning Star:—

"One year ago last February, I went to Penfield, where God was pouring out his Spirit.—Since then, hundreds of souls have been converted to God in that place. The dancing-master, fiddler, and about all the pupils, have sought and found the Saviour. All glory to God."

Jefferson and Lewis Co's, N. Y.—A correspondent from Lewis county, N. Y. writes under date of July 2—"The work is very great and marvellous in this and Jefferson county, and is beginning to spread with very hopeful prospects in St. Lawrence county."—*Conn. Obs.*

Niagara, U. C.—A mother, residing at Niagara-Falls, in a recent letter to her son in Ohio, inserted in the Telegraph, says:—

"Manchester, this strong hold of the adversary, and not only the village, but the whole town of Niagara, is shaken by the powerful energies of the Holy Spirit. This revival commenced about three months ago, when, with almost despairing hearts, we endeavoured once more to establish weekly prayer meetings in the village, which had long been discontinued. About two or three families had been disposed to attend, and often not more than ten or twelve persons on the Sabbath. Your father then observed, that the attempt to establish those meetings again, amidst so many discouragements, and with no minister, seemed like a *dying struggle*. And truly, I believe, it was such; for then we were enabled to die ourselves, and to grasp hold of the naked promise of God; and although our hold was often almost let go by unbelief, yet our merciful heavenly Father did not leave us. Our prayer meetings soon became so crowded, that we were obliged to remove them from a private dwelling to the school house.

"We had, however, no minister, and your father had very little assistance in meetings, except two children, who took hold of the work with a zeal and courage, attended with modesty and humility, that ought, and I believe did, make some old and sleepy professors ashamed. We soon found a number in the village distressed about their souls.

"About three weeks ago the Lord sent us a minister. Yes, I say the *Lord* sent him; for we do as firmly believe that he was sent in *answer to prayer*, as that he is now here. After preaching his first sermon, he observed that "the field was evidently white, ready to harvest." The solemnity now became general all over the village. Although there were some bitter opposers, yet they only made the power of God more manifest. They were many of them soon brought under deep conviction, and were seen trembling and begging of Christians to pray for them."

Accounts of Revivals.—We hope our clerical brethren, while yet their hearts are warm with the spirit of revivals, will send us sketches of the work of grace among their people. Christians expect such sketches; and gratitude to God requires his goodness should be made known.—*Conn. Obs.*

The question has sometimes been asked, of late, whether there is reason to suppose that those revivals will be genuine, which are connected with the labours of the young and the inexperienced, while the aged and the well-informed are standing aloof from the field of effort. This reminds us of a well known remark of Edwards. Touching the revivals in his day, he says in substance, that God seems often to have chosen men of small talents and small experience, as instruments in promoting the work, that he might thus rebuke the slothful, humble the lofty, and take all the glory to himself.—This was unquestionably a sound remark.

WESTERN RECORDER.

UTICA: JULY 19, 1831.

General Association of Massachusetts.—This ecclesiastical body met at Taunton, on Tuesday the 28th ult. Dr. Codman was chosen moderator, and Rev. Messrs. Oliphant and Fisher, scribes. The commissions of delegates were examined, and committees appointed.—"In the evening a sermon was delivered by Rev. Dr. Lansing, of Utica, to a full and solemn assembly, from Romans vii, 12." On Wednesday, there was a moving prayer meeting; and afterwards, at 3 o'clock, a meeting for prayer and exhortation; the exercises having reference to the state of religion there and in the vicinity. Similar meetings were held on the following days. The special business that came before the Association, had reference to the American Colonisation Society, to Illinois college, to foreign and domestic missions, to the claims of Sabbath schools, of the Sabbath, of seamen, &c. "The resolutions that were offered on these several subjects, were adopted with entire unanimity, and deep sympathy was manifest on the face of the congregation, in "the wants and woes" of those for whom charitable aid was asked."

The accounts given relative to the state of religion were referred to a committee, as materials for a general narrative. The claims of the great valley of the Mississippi were not forgotten. The association sermon was delivered by Dr. Osgood, of Springfield, from Col. i, 28, "Whom we preach," &c.

"The proceedings of the Association (says the Boston Recorder) were marked throughout, with order, harmony and fraternal love. The God of peace was there. The collection of ministers has not unfrequently been larger, but never more attentive to the business of the sessions, and never more apparently influenced by the reflection—"Thou, God, seest me."

We copy from the Recorder into another column, a brief notice of the state of religion in the churches.

Charges of Theoretical or Practical Heresy. These, it is evident, ought not to be made among christian brethren upon slight grounds. A correspondent of the Evangelist, who writes also occasionally for our own columns, states his "firm belief, that many of the charges brought against intelligent divines in the presbyterian church, of departing from the faith, arises simply from their attempts to define received words and phrases, which have long been used without much thought of their real signification."

Ordination.—On the 13th inst. the Presbytery of Oneida ordained to the work of the gospel ministry, as an evangelist, Mr. *Daniel Van Valkenburg*, who now labours at Richfield, Otsego county. And at the same time, they installed the Rev. *Erastus N. Nichols*, pastor of the congregation of Vernon-Centre. Sermon by Rev. Dr. Lansing, from Gal. i, 10.

Installation.—Installed, on the 14th instant, over the presbyterian congregation in Manlius Square, Madison county, Rev. *Talcott Bates*, formerly agent of the American Temperance Society for the state of Connecticut. Introductory prayer by Rev. Mr. Baldwin, of Cicero; sermon by Rev. Mr. Aikin, of Utica; installing prayer by Rev. Mr. Ostrom, of Salina; charge to the pastor by Rev. Mr. Adams, of Syracuse; concluding prayer by Rev. Mr. Hoyt, of Utica.

Report of the Western S. S. Union.—Copious extracts from the report which was presented on the 4th inst. are found on our first page today. The whole document was too long for insertion, though doubtless it would have been acceptable in its entire form.

Scrupulosity.—The communication of a clerical friend to-day, on the subject of scrupulosity, as to the character of revivals, style of preaching, methods of management, &c. is worthy of something more than a hasty perusal. The writer alludes not to that careful vigilance and tender solicitude, which distinguish the experienced friends and successful promoters of revivals; but to that special kind of fault-finding, which is the never-failing concomitant of spiritual sloth.

Utica Wilberforce Society.—The following gentlemen were elected officers of this Society for the ensuing year, at the annual meeting of the Society held on the 4th instant:—

Hon. William H. Maynard, *President.*
John W. Ostrom, Esq. *Vice-President.*
Samuel Stocking, Esq. *Treasurer.*
Thomas R. Walker, Esq. *Secretary.*
Jacob Snyder, William J. Bacon, Thomas F. Field, Gardiner Tracy, and Rev. George W. Bethune, *Managers.*

Editorial Changes.—Rev. E. C. Tracy, formerly editor of the Vermont Chronicle, and recently editor of the Journal of Humanity, has now taken charge of the Boston Recorder.

Mr. B. Badger, lately one of the editors of the Christian Advocate and Journal and Zion's Herald, has issued the first number of a new journal, entitled Badger's Weekly Messenger, to be devoted to religion, literature, political intelligence, &c. Mr. B. claims not to be sectarian in his views.

The Journal of Humanity passes into the hands of Mr. W. R. Collin, formerly one of the editors of the National Philanthropist.

The Vermont Chronicle is now edited and published by Rev. Messrs. Richards and Tracy. The former has relinquished preaching on account of ill health.

For the Western Recorder.

FOREIGN MISSIONS.

Mr. Hastings—Please to publish the following resolutions of the Presbytery of Oneida, passed at their sessions at Vernon-Centre, the 13th inst.:—

Resolved, That the wise and efficient measures which have been adopted and prosecuted by the American Board of Foreign Missions, during twenty years past, for extending the blessings of the gospel to the heathen, entitle said Board to the entire confidence and cordial support of the christian community.

Resolved, That in view of the present necessities of the Board, it be recommended to our churches, to take up a collection on the first Sabbath in each month for missions, for the term of one year.

Resolved, That it be recommended to all the pastors to preach a sermon, as soon as practicable, on the subject of missions, setting forth the wants of the American Board, and the duty of all the professed followers of Christ to do what they can, that the last command of their risen Lord may be obeyed—"Go ye into all the world, and preach the gospel to every creature."

Resolved, That the Stated Clerk cause these resolutions to be published in the Western Recorder, and Christian Journal, for two weeks successively.

ROBERT EVERETT, *Stated Clerk.*

For the Western Recorder.

Mr. Editor—For the information of such as are interested, please to publish the following particulars:—

A committee of missions, appointed a year ago last February, by the Presbytery of Oswego, after several fruitless attempts, obtained a missionary to labour among the feeble churches, of which there were at that time, twelve that were destitute of any stated supply, while several of them seldom heard a sermon from ministers of their own order.

The missionary commenced his labours on the 22d of September last, and for a short time supplied nine of these churches; subsequently eight, in regular order. The churches that constituted his circuit of one hundred miles ride, were those of East and West Vienna, Constantia, Hastings, Sandy-Creek, Sandbanks, Orwell, and Redfield. That of Hannibal made the ninth. All of these, except the last, he found in a slumbering, desponding state, and yearly diminishing. For the encouragement of similar undertakings, the missionary has the happiness of stating, that this itinerant labour of six months, performed amidst the tedious storms of that season, resulted in reviving the hopes and zeal of all the churches in the circuit. Three of them enjoyed revivals to an encouraging extent. Two more are now experiencing the refreshings of the Spirit; and in all of them some conversions have occurred. To these feeble churches there were added in all thirty-eight members, most of them by profession; and nearly that number is yet to be added. Two Temperance Societies have been formed, and a number of Sabbath schools set in operation.—But for the sickness of his wife, which diminished and embarrassed his labours in the last two months, results still more encouraging might in all probability have been witnessed. While the roads and weather were favourable, the missionary was in the practice of preaching to six of these churches during each week; afterwards, of supplying two of them only in that time. Until the ill health of his family prevented, he preached, lectured, &c. eight times in each week. In the whole six months, he rode 1054 miles, paid 458 family visits, and preached, lectured and addressed meetings to the number of 156. Let this be set down for the encouragement of circuit missions, and to the praise of the God of missions.

PHINEAS CAMP.

Westmoreland, July 8, 1831.

We like the spirit which breathes in the following communication, from a well known correspondent:—

For the Western Recorder.

Mr. Editor—I have recently had the privilege of attending a prayer-meeting in an episcopal church, at half past 5, A. M. in the city of Philadelphia. The meeting has been held daily for several weeks, and received good attention. The pastor presided, and commenced the exercises with prayer; after which he gave out a hymn, which was sung with much spirit. He then gave a brief account of a revival which was in progress in two episcopal churches, in the city of Baltimore. He mentioned that at an anxious meeting, held the morning previous, at half past 9, about sixty attended; and that at the anxious meeting in his own parish, held the evening before, about thirty persons were present. After these remarks, several prayers were offered by members of his church, and by several Presbyterians who were invited to lead our devotions. The prayers were all extemporaneous, and the whole congregation offered them kneeling. The exercises were exceedingly devout, and afforded most pleasing evidence that the operations of the Divine Spirit are the same in every denomination of evangelical Christians. Let all believers pray and strive for the furtherance of the gospel, and not fall out by the way, about things which are unessential. Who cannot discern the signs of the times?

BROTHERLY-LOVE.

PRESBYTERY OF ONEIDA.

Vernon-Centre, *July* 13, 1831.

Resolved, That the sessions of our churches be requested to forward a written report of the state of religion in their respective congregations, to the Stated Clerk of Presbytery, by the 1st of September next, for the purpose of being presented before the next meeting of Synod.

R. EVERETT, *Stated Clerk.*

ONEIDA INSTITUTE.

The Treasurer of the Oneida Institute acknowledges the receipt of the following donations:—

From Griffin Crafts, Esq. by mail, a draft on the Central Bank, towards the establishment of a scholarship,	$400 00
Mrs. Seward, of Utica, for the same purpose, by Mr. T. Williams,	500 00
Mr. J. B. Jervis, of Albany, by Mr. Alexander Seymour,	50 00
Mrs. Erastus Clark, of Utica, by Mr. T. Weld,	10 00
A Friend, Utica, by Mrs. Bagg,	5 00
Do. do. do.	1 00
Dr. Sears, of Russia, by J. Doolittle,	7 00
S. Miller, of Annsville, do.	3 75

Wm. WALCOTT.

Whitesborough, July 16, 1831.

Mr. Hastings—I wish to acknowledge thro' your columns, the receipt of $37.50, by the hand of Rev. Mr. Aikin, from an unknown source, as a donation to the Education Society. This is the fourth semi-annual donation of the same amount, apparently from the same individual.

L. COZZENS, *Agent.*

THE VERSE-A-DAY SYSTEM.

John xv.

Tuesday, July 19.—8. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

Wednesday, July 20.—9. As the Father hath loved me, so have I loved you: Continue ye in my love.

Thursday, July 21.—10. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

Friday, July 22.—11. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

Saturday, July 23.—12. This is my commandment, That ye love one another, as I have loved you.

Sunday, July 24.—13. Greater love hath no man than this, that a man lay down his life for his friends.

Monday, July 25.—14. Ye are my friends, if ye do whatsoever I command you.

Tuesday, July 26.—15. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: But I have called you friends; for all things that I have heard of my Father, I have made known unto you.

POLITICAL.

FOREIGN.

The latest arrival at New-York has brought London dates no later than the evening of the 31st of May. The dates by previous arrivals were to the morning of the same day.

The papers contain no later accounts from Poland.

A letter from Belgrade mentions the retreat of the Grand Vizier before the Turkish insurgents, after a battle fought on the 23d of April; although it is said that the loss of the insurgents in killed and wounded, was double that of their opponents.

A letter from Venice of the 18th May, states, that the Austrians are making immense preparations for war, and that they never had such a formidable army in Italy, as at the present moment.

DOMESTIC.

The Indian Disturbances.—Our latest news from Rock-Island (says the St. Louis paper of the 25th ult.) is, that about 1500 of the mounted militia of Illinois were within twenty miles of that station on Thursday last; that the regular troops were in the garrison, awaiting their arrival; and that then the matter would be brought to an issue. It was the general belief, that no fighting would take place. The Indians, seeing themselves encompassed by so large a force, it was thought, would stipulate for the best terms they could obtain, and then retire from the ground. The steam-boat Enterprize leaves here to-day with additional troops, and supplies for the army.

Appointment by the President.—Lewis Cass, of Ohio, Governor of the Michigan Territory, to be Secretary of War—Mr. White, of Tennessee, having declined accepting that office.

Court-Martial at Green-Bay.—The proceedings of the court were terminated by the resignation of his commission by Col. Lawrence, after a notice to him for three successive days, to prepare his defence, and his failure to comply. Gen. Brady and his aid, Lt. Backus, proceeded to Fort-Winnebago, in the vicinity of which it is reported, the Indians are committing hostilities.—*Detroit Courier.*

Fourth of July Accidents.—A man by the name of George Canterbury, was instantly killed at Havana, head of Seneca lake, on the 4th inst. by the discharge of a plug from a 56 pound weight. The cavity of the weight had been charged with powder.

At the late celebration at Coxsackie, two men were killed by the bursting of a cannon; and another who still survives, was deprived of both his hands.

A respectable citizen of Poughkeepsie had his leg torn off by the bursting of an overcharged gun barrel on the 4th inst.

A man lost both his hands at Canandaigua, on the 4th, by the discharge of a cannon which he was engaged in firing.

At Huntersland, Schoharie county, Mr. Abraham S. Becker, by the premature discharge of a cannon, while he was reloading it, had one of his hands shot off, and was otherwise so much injured, that he died the next day. He has left a large family, who were dependent on him for support.

At Gilboa, in the same county, Mr. John M'Intyre, from a like cause, lost one of the fingers of his right hand.

At Saugatuck, Conn. while a salute was firing, about 20lbs. of powder in cartridges exploded; by which three persons were injured; one of whom, Mr. Charles Townsend, of the firm of Platt & Townsend, has since died.

At Woodstock, Vt. a cannon was accidentally discharged, while Messrs. Wm. Cone and I. N. Raymond were in the act of driving down the cartridge, and both of them were so severely injured, that the amputation of their limbs was necessary. And at Hartland, in the same state, Mr. John Whitaker was severely burnt in the hand, arm and face, and the sight of one of his eyes was destroyed.

Lightning.—During a shower on Tuesday last, two pairs of horses in the carriages which conveyed a part of the company of riflemen from Winstead, on their return from this city, were instantly killed by a flash of lightning.—The carriages were but a short distance from each other. Though the equipments of the passengers, as well as the iron of the carriages, might seem to have perfectly exposed them to the electric fluid, they sustained, we believe, not the least injury. The horses belonged to Mr. James Skinner, who was one of the carriages at the time the occurrence took place. So narrow an escape from death is seldom witnessed. May those who were thus delivered from imminent danger, feel the full force of obligations to the goodness which spared their lives.—*Conn. Obs.*

The Wheat Crop.—The Cambridge (Md.) Chronicle, of the 2d inst. confirms its previous and unfavourable anticipations as to the wheat crop of that country. At the best, they are not like to prove more than half an average one.—The wet and cloudy weather, coming as it has, in the midst of harvest, it is feared will reduce the value of the crop even below that estimate. Throughout the eastern shore (says that paper) we have too much reason to believe, the wheat crop will fall short one half.

Another Steam-Boat.—Capt. Fowler has arrived at Jordon, with a small, but neat and convenient steam-boat, built on the Hudson, near Fort-Montgomery. It will be brought to this village on Saturday, and in a few days running on our beautiful lake. The new boat of Capt. Wells was launched on Monday last. It is called Independence.—*Skaneateles Tel.*

House Moving.—The most important undertaking of this kind ever performed in New-Bedford, was accomplished a few days since under the direction of Mr. Dudley Devenport. It was the removal of Mr. Abraham Russell's large three-story house, at the head of Union street. This commodious and ponderous edifice, with its four stacks of chimneys and all its furniture, was moved about four hundred feet without injury; and so gentle was the operation, that the clock in the house pursued its course without deviation, and regularly struck the hours as they passed.—*New Bedford Gaz.*

Restitution.—The following is from the National Intelligencer, of the 8th inst:—

"The acting Secretary of the Treasury acknowledges the receipt by this day's mail, of one hundred dollars, transmitted anonymously, from New-York, with the following request:—"The one hundred dollars enclosed, you will put into the treasury, for balance due them."

Another Murder.—The New-York Gazette states, that on Saturday, two boys, each about eight years old, playing marbles in Orange street, quarrelled about their winnings. The mother of one of them ran out, struck the other on the head with a broom handle, and he died in a few minutes.

Presidents of the United States.—There have been (including the present) seven Presidents. The names of four of them ended in the letters *on*. The names of three of them ended in the letters *son;* but neither of these three had a son. All of them were married; but three of them were childless. The son of the only one that had a son, was one of the seven. Four of the seven are dead; and three of them died on the fourth of July.—*Phil. paper.*

Dr. Peter A. Radcliff and Mr. George I. Ring, of Rhinebeck, were drowned in the river, opposite that place, on the 7th. They were in a boat, returning from the opposite shore. It is supposed that Mr. Ring (who could not swim) fell overboard, and that Dr. Radcliff jumped over to try to save him.

The Secretary of the Navy and the acting Secretary of War, at Washington, on the receipt of the intelligence of the death of Mr. Monroe, issued orders for the firing of minute guns, and requested the officers of the army and navy to wear crape on their left arm for the space of six months.

The present King of France made a visit to the American packet lying in the port of Havre, during his late tour through the kingdom. He was received with great distinction by the yankee captain.

DEATHS.

In this village, on the morning of the 8th inst. Mr. *Eleazer Beckwith*. This highly esteemed citizen, and beloved member of the baptist church, was drowned in the Mohawk river, while bathing with one of his friends.—*Baptist Register.*

At sea, May 22, on board ship Corvo, Capt. Spaulding, from Calcutta, Mrs. *Eliza H. Jones*, of consumption. Her two children, Master and Miss Jones, came passengers. Mrs. Jones was formerly the widow of the lamented missionary to Burmah, Rev. Edward Wheelock.

At the Sandwich Islands, in June of last year, Mr. *Amos Knight*, aged 39, a native of Manchester, Mass. and who had for many years resided in the family of the King of Atui, who died in England a few years since.

In Albany, on the 2d inst. Mrs. *Ann Barry*, relict of Mr. Thomas Barry, formerly of that city, aged 93.

At Otsego, on the 2d inst. Capt. *Edward O'Conner*, a soldier of the revolution, aged 78.

SCOTT's & HENRY's COMMENTARIES.

PERSONS desirous of obtaining either of the above valuable Works, are informed that an Agent for the Publishers is now in this village, who will be pleased to furnish them at the present reduced prices. Specimens of the same may be seen at the Store of Sayre & Thurber, for a short time; where such persons as wish to avail themselves of the present opportunity are respectfully invited to call and examine the Books.

Utica, July 19, 1831. *29w3

GRAND CABINET ORGAN.

THE Subscriber has for sale, a very superior Instrument of the above description. It is very richly finished, and of extremely fine tone, and will be sold low. The opportunity of purchasing such an Instrument cannot be expected to occur very often in this country. GEORGE DUTTON.

July 12, 1831. 28

NOTICE.

A YOUNG Gentleman, formerly a member of one of the New-England colleges, is desirous of obtaining a situation as Teacher or Usher, in an Academy or High School in this state. Satisfactory references will be given, on application by mail, to W. J. care of Box No. 260, Utica, N. Y. *July* 12, 1831. 28w3

☞ The Rochester Observer will please give this three insertions, and send their bill to this office.

SPIRITUAL SONGS.

THIS day published, by Hastings & Tracy, and W. Williams, Utica; Collins & Hannay, White, Gallagher & White, J. P. Haven, and Henry C. Sleight, New-York; Towar and J. & D. M. Hogan, Philadelphia; and Richardson, Lord & Holbrook, Boston:—"Spiritual Songs for Social Worship; adapted to the use of families and private circles in seasons of revival, to missionary meetings, to the monthly concert, and to other occasions of special interest. The words and music arranged by Thomas Hastings, of Utica, and Lowell Mason, of Boston." Price 12 1-2 cents.

June 21, 1831.

FRENCH MUSLINS, (the latest style of patterns), and Figured Mandarins, for ladies' summer dresses, just received at No. 64, Genesee street, by

July 5, 1831. BARTON & BUTLER.

GROSSE COTE, Black Silk Lustrings, and coloured Gros de Naps, may be found at BARTON & BUTLER's,

July 5, 1831. No. 54, Genesee st.

SHELL COMBS, Bead Bags and Purses, offered cheap, at BARTON & BUTLER's,

July 5, 1831. No. 54, Genesee st.

LADIES' and Misses' Open Work'd **COTTON HOSE,** just received at No. 54, Genesee st. by

July 5, 1831. (27) BARTON & BUTLER.

COFFEE.

50 bags Java and Green Coffee, just received and for sale, by PARKER & HASTINGS,

June 21, 1831. No. 90, Genesee st.

FISH.

20 bbls. & half bbls. Mackarel, 20 bbls. Connecticut-river and Maine Shad, 150 boxes Herring, for sale low, by PARKER & HASTINGS,

June 21, 1831. No. 90, Genessee st.

WINES.

A QUANTITY of Malaga, Marseilles, Madeira, Catalonia, Claret, and other Wines, just received by PARKER & HASTINGS,

Utica, June 21, 1831. No. 90, Genesee st.

5000 HIDES.

THE Subscriber has just received, and has now on hand, Five Thousand SPANISH HIDES, comprising River La Plate, Rio Grand, Pernambuco, Carthagena, Tampico, and Santa Martha, Sole Leather Hides; and New-Orleans, Patna, and dry and salted Calcutta Uppers: Together with a large assortment of all kinds of LEATHER.

Also, constantly on hand, a supply of the first quality of LIVER OIL, and a general assortment of *Currying Tools*, which he offers for sale as low as they can be bought in Albany or New-York, including transportation. SAMUEL LIGHTBODY,

Utica, June 14, 1831. (24) No. 14, Genesee st.

A PHILOSOPHICAL MEDICAL APPARATUS, will be kept in Bleecker street, third door from Genesee street. The operations have proved most efficacious in nervous weakness and spasmodic affections, chronic and rheumatic complaints, hysteria, prolapsus, palsy, liver and stomach diseases, dyspepsia, bowel complaints, gravel, nervous headach, weak and inflamed eyes, dropsy, deafness in children, ulcers in the ears, palpitations of the heart, pain in the breast, and obstructions generally, which are the first cause of most of these complaints. In cases of limbs partially perished from different causes, I have attended two of seven years standing, the year past, which now can be used, and are still improving; with others of shorter duration, which are well, or nearly so. There is living testimony of patients of nearly all the above diseases, in Utica, and its vicinity, who have been cured; and many are able to work who had not for years; which is all the commendation that is considered necessary at present. The use of these fluids will restore tone to the relaxed fibres, and equalise the circulation through the system. This mode of administering medicine is through the power of electrical and galvanic fluids, being medicated and applied locally, or infused through the system, if necessary. It is well known that the vital functions cannot be kept up without the influence of these fluids, exciting the action of the stomach, and promoting digestion, and healthy secretions and excretions.—Contracted muscles can be restored, if not callous; and many of the most painful and lingering disorders which embitter human life, may be so far relieved, if not cured, as to make life comfortable and pleasant, through the blessing of God. Dr. D. BUDLONG.

Utica, June 28, 1831. 26w3

DEFAULT having been made in the payment of part of the amount secured by a mortgage, dated March 27th, 1829, and recorded July 20th, 1829, in the clerk's office of the county of Oneida, in book P. of mortgages, pages 44 and 45, executed by Thomas Hawley to Jane Lynch and Peter Augustus Jay, executrix and executor, &c. of Dominick Lynch, deceased, of all that part of great lot No. two, in the fifth allotment of Oriskany patent, in the town of Rome, Oneida county; beginning at a point in the centre of the highway, where the road from Rome to Floyd intersects the Wright Settlement road, and runs thence along the centre of the Floyd road, south eighty-five degrees east, twenty-four chains and thirty-five links, to the line of the said great lot No. two; thence along the line of said lot, south forty-five degrees west, thirty-four chains and eighty links, to the centre of the Wright Settlement road; thence along the said road north, twenty-seven chains and twenty links, to the place of beginning; containing thirty-two acres and eighty hundredths of land:—Notice is hereby given, that the premises so mortgaged will be sold at public auction, pursuant to the power of sale contained in said mortgage, and to the statute in such case made and provided, on the 29th day of December next, at 10 o'clock in the forenoon, at the hotel now kept by Freedom Tibbits, in Rome, in said county of Oneida. The amount this day claimed to be due on said mortgage, is $88.59. Dated July 19, 1831.

JANE LYNCH & PETER A. JAY, Executors, &c. of D. Lynch, dec'd.

S. B. Roberts, Att'y. 29w24

STRAYED or Stolen, from the pasture of the Subscriber, on the 22d ult. a Bay MARE, with a white strip in her face, dark mane and tail, ten or twelve years old, and subject to the heaves. Whoever will return her to the Subscriber, or give information where she may be found, shall receive a reasonable reward. ROBERT MYRICK.

Marshall, July 6, 1831. 28w3

Just published and for sale, at the Bookstore of Hastings & Tracy, a new work, entitled—

PRAYER, considered experimentally and practically, in reference to the existing state of the churches, and of the world. "The effectual fervent prayer of a righteous man availeth much." Price 50 cents. *Utica, June* 14, 1831.

POETRY AND MUSIC.

From the New-Hampshire Observer.

HYMN.

All glory be to God on high,
Who rolls his thunders through the sky,
And sends his lightning down;
Who views the nations yet unborn,
And will each humble saint adorn,
With an immortal crown.

He holds the seas in his right hand,
And billows roll at his command;
At his command they cease:
The mountains tremble at his nod,
And artless nature owns her God,
Who makes her fruits increase.

And shall the race, the noble race,
Whom he's appointed by his grace,
His name to glorify;
Shall they not seek his will to know,
And strive his just commands to do,
And on his grace rely?

While saints and angels all conspire,
And seraphs strike the golden lyre,
To sound thy praise above;
Lord, tune our hearts on earth below,
That we thy matchless praise may show,
And in thy counsels move.

O may our hearts be upward borne,
And by our works of faith adorn
The gospel we profess;
And lay the works of darkness by,
And live to God who reigns on high,
In truth and righteousness.

We are often inquired of, why there is no definite movement in this county, towards the organisation of a society for the cultivation of church music. We believe the sole reason is, that the friends of the cause are waiting for each other; no one wishing to assume the responsibility of calling a special convention for the purpose. The need of this measure is felt by many; and probably no one would oppose it, if it were set on foot. We have no doubt as to the expediency of the measure; and the present season is, perhaps, as favourable for the purpose as could be expected or desired.

A distant correspondent at the east, while alluding to the recent publications of psalmody, both as to poetry and music, laments the degeneracy which is arising through the neglect of those who ought to have been active in the cause. "Some few individuals," he says, "must bestir themselves, or this country will be so deluged with trash, as to render every thing like reform impracticable."

This is the deliberate opinion of one who is a scholar, and a gentleman of high respectability, unbiased by any interest as a publisher or practical musician. Who, that loves the praises of God more than all the things of this world, could come to any other decision, while looking over the existing state of things in reference to this important subject. The churches are dead to the subject; and as to the ministers, we had almost said that most of them are callous to it, out of *prinriple*. This may sound harsh to the ears of some; but it is true; and there can be no use in disguising the fact.

PARENTAL.

From the German Reformed Magazine.

ON CHILDREN'S AMUSEMENTS.

I am persuaded that parents would do well for their children, and for themselves also, if, instead of leaving them to provide their amusements in their own way, they would turn their attention to benevolent pursuits, and furnish them with means to engage in them. Human happiness consists chiefly in the pursnit of some engaging end. It is the purest and the most lasting, when the end is not only innocent, but virtuous, pleasing to God, and beneficent to man, adapted to exercise the benevolent feelings, to elevate the moral sense, and to improve the understanding. Children, indeed, can form but a very confused idea of either of these objects; but confused as it is, it is the idea of some great good, beneficent to man, and pleasing to God. With this view of it, the object will interest them, and they can take pleasure in the means by which they are taught to seek its accomplishment. Activity in any engaging pursuit, is the delight of children; and they will have it, and must have it, of some kind or other, be it what it may. For the want of something better, they will take up with any trivial pastime, rather than have nothing to do, and change it for another, a hundred times in a day, because it soon ceases to pleases them; and yet they are not happy without it. Too often their amusements are much worse than frivolous; they are corrupting to themselves, and perhaps mischievous to others. The habits moreover which are formed by them, do not cease when the years of childish mirth are past; they continue in after life, and are frequently the fountains of much vice and misery.—A very great portion of the depravity and the wretchedness of our world is generated by the amusements of children. How important is it, therefore, to the community; how important, especially to the well-being of the children themselves, and to the comfort of the parents, who look to them as the hope of their declining years, that they take care of their children's pastimes. Your children are accountable beings; they are destined for eternity; they are candidates for heaven, for the society of angels, and fellowship with God. Is it enough for them, if their amusements do no harm? Ought they not to be productive of good, as far as it is practicable to make them so? All that you allow to them must be innocent; but a goodly portion of them may be useful; and it is the latter only, that will improve their understandings and their hearts. Propose to your children some benevolent object which may interest them, and which it is in their power to promote, without painful exertion, indeed, but not without activity. Cause them to understand, that in promoting it, they will benefit their fellow men, and perform an acceptable service to God. While they are engaged with it, procure for them little tracts or periodicals, from which they can obtain information relative to it, and to other objects of a similar character. They will now read on such subjects with attention. They will begin to think for themselves, and to feel too. The understanding is enlightened and the heart is warmed, and in the same measure the enjoyment they find in it is increased. Such an object will last them through years. It will call away their minds from frivolous diversions, and keep them in useful exercise, because it will always give them something to do. Their activity in it will be without sin; it will form in them habits of reflection, of industry, of economy, of benevolence and of piety; their pleasures will be virtuous as well as innocent, and their minds will rise above low and trivial pursuits. In this manner, a character full of dignity and worth will be formed, society is benefitted, the kingdom of heaven is spread, and much of the elements of happiness is prepared for the children and for their parents.

TEAZING.

This is no trivial subject. It is a science as regularly taught and learned as any other. The Vermont Chronicle gives a specimen of it, with some suggestions, which we subjoin:—

"Mother; mother; mother; may I;—may'nt I; won't you; shan't she; shan't he; I won't; I must; do now; mother; mother; mother; mother;" &c. &c. &c. &c. Why, if five thousand women had to hear the whole of it, it would drive them crazy! And then, how can a woman *work* to any purpose, whose thoughts are put in confusion every minute by such onsets? And then for family government, and family enjoyment, and family affection; it makes sad work with these, and with every thing which is lovely and valuable. I hope *children* will read this.

Children are taught to teaze, very much as they are taught to cry. With all his little wants, real or imaginary, the child runs to his mother. They are matters of importance to him. He wants a definite and decisive answer, one which will settle the question; and his mind will be on the rack till he has it. It is not in the nature of the child to feel otherwise. He will have no peace himself, and will therefore give his mother no peace, till he understands and knows that the point is settled, and how it is settled. If you give him no answer till he has spoken ten times, he will speak ten times; and then, if he has any reason to suspect that speaking twenty times more will obtain an answer more favourable to his wishes, he will speak twenty times more. And this will soon grow into a habit. But give him an answer the first time he speaks, and he will not be obliged to speak the second time to obtain one; and never alter your decision for his teazing, and he will soon give it up, as of no use. Your answer may be almost any thing. It may be, "Wait ten minutes, and then I will tell you;" or "Wait till I have done this piece of work." But it must be something definite, something which the child can understand, and which he knows will not be altered. If you have leisure, and the occasion seems a proper one, you may let him argue his case before you decide it, but not afterwards. Indeed, if he has learned by experience, that your decisions are final, he will seldom, if ever, attempt it. He will consider an answer as an answer. His mind will be at rest on that point, and soon find something else with which to amuse itself.

Now, mothers, do not say, that you have not time to answer the requests of your children as soon as they are made. If your time is so occupied, that you find it difficult, how can you afford to neglect it, and thus teach them to teaze, and thus bring upon yourself an inconceivably greater hindrance?

MISCELLANEOUS.

SCIENTIFIC EXPERIMENT.

A few days ago, M. Aldini made, in the barracks of the *pompiers*, (firemen), rue de la Paix, at Paris, some interesting experiments against fire, in presence of a great many members of the Academy of Sciences, of the Society of Encouragement, and a deputation of officers sent by the Minister of Marine. Among them were, Messrs. Gay, Lussac, Chevruel, d'Arret, Fournier, Flourens, &c. The pompiers, by means of a double glove of asbestos, were enabled to lay hold of a bar of red hot iron, which they held in their hand for four minutes and a half. The principal object of these experiments of M. Aldini, was to show the efficacy of iron net work in keeping away flames. Six pompiers, after dressing themselves in double clothing, one of which was damped with a preparation composed of equal parts of sal ammoniac and borax, and covering the head with a mask, and the hands with gloves of asbestos, put over all, a sort of complete armor of iron net work. This armor, composed of a helmet, of broad armor for the thighs, of iron for the legs, and a long shield of the same metalic tissue, weighed about ten pounds. With this apparatus, two of them exposed their heads for several minutes, to the flames of a brazier, constantly kept up with wood or straw, and did not seem to experience any inconvenience from the action of the fire. A man named Ponte, kept his head for several minutes, in the midst of the flame. During this time, a line of combustibles was set on fire in the barrack yard, in the midst of which the pompiers passed and repassed several times. The heat was so great, that the spectators were obliged to draw back from fifteen to twenty paces from the fire. At the moment when the heat was most intense, a man named Chateau, took a basket covered with a sort of metalic cloth, in which he placed a child six years old, who had a cap of abestos on his head. With this, he twice slowly crossed the vast space, in the midst of the fire, and he even stopped for some minutes. The child, on seeing the flames surround the basket in which he was placed, experienced a slight emotion; but his pulse only varied from eighty-two to eighty-six pulsations in a minute, and his skin was as cool as before. The pulsation of the pulses of the pompiers, at these repeated walks, and their prolonged stay in the flames, only varied from eighty-two to one hundred, and not one of them received the least injury.

ANECDOTE.

The Hon. E. Boudinot relates, that he was at the seat of government, when Indians of seven different tribes were present. On the Sabbath he was much pleased to see their orderly conduct, because it was the Sabbath of the white people. An old sachem addressed his red brethren very devoutly. Mr. B. asked an interpreter what he said. The substance was, the love which the Great Spirit always had manifested towards the Indians; that they were under his immediate direction; and hence they ought gratefully to acknowledge him, obey his laws, do his will, and avoid every thing displeasing to him.

Just before public service, Mr. B. observed an Indian standing at a window, looking into a field where some children were at play. The Indian spake with earnestness, and seemed displeased. Mr. B. asked the interpreter, what was the conversation? He replied, the Indian was lamenting the sad estate of these *orphan children*. The interpreter asked him, why he thought them orphans? He believed they were not thus.—The Indian with great earnestness replied—"Is not this the day on which you told me the white people worship the Great Spirit? If so, surely these children, if they had parents, or any person to take care of them, would not be suffered to be out there, playing and making such a noise! No, no; they have lost their fathers, and their mothers, and have no one to take care of them!" Alas; how many such orphan children are to be found in christian lands! If their parents are not dead in the sense meant by this Indian, they probably are in a worse sense dead—"dead in trespasses and sins."—*Mis. Register*.

INTERESTING SCENE.

A few days since a young tradesman, a native of Ireland, but a long resident in this city, in passing along a wharf at which a ship from one of the ports in Ireland was about to be made fast, stopped as is usual with persons from a foreign country, to observe whether any face which had been familiar to their eye in earlier years might not present itself. In the bustle of attempting to get ashore, one of the pasengers fell into the dock, and immediately sunk under the vessel. Without a moment's hesitation, the young man before alluded to, who had remained to gratify his curiosity, plunged into the deep after the drowning man, and with considerable difficulty succeeded in bringing him safe to land. The deliverer very naturally felt anxious to see his prize restored to perfect life, and with this view remained to tender his assistance, without going away to change or even dry his apparel. A few moments after some simple remedies had been applied, the rescued man slowly opened his eyes and murmured, "God bless you; it would be too soon to die, far, far away from home." The voice and the awakening countenance of the newly arrived young man, filled the other with an intensity of eagerness visible to all around. He asked the place of birth and name of his patient. Both questions were soon answered, satisfactorily enough to prove that the rescued and rescuer *were brothers!* It is needless to attempt to relate the sequel. In an instant they were interlocked in a close embrace, and a thousand questions and congratulations were made on each side, before one could be answered. Finally the brothers retired amidst the ejaculations and wonder of all who observed the scene.—*N. Y. Courier*.

RISING ARMY OF THE BEAST.

The increase of Papists in the United States is beyond the belief of those who have not attended to this subject. They count from 35,000 to 40,000 in New-York city. They are already the *most numerous* denomination in Philadelphia; that is to say, they have twelve distinct and crowded congregations every Sabbath, and four large chapels. That is, the twelve officiating priests say mass twelve times, three times in each chapel, and to three distinct congregations, who succeed each other, morning, afternoon, and evening; and they are building two new chapels. The Catholics are in the habit of distributing some 20,000 or 30,000 *religious* papers weekly. They have the *Jesuit*, of Boston; a paper at Hartford, Conn.; *The Truth-Teller*, of this city; the *Metropolitan*, of Baltimore, and the *Catholic Miscellany*, of Charleston. They have also papers in the west. In a word, I have now before me letters from Boston—all over the United States—to New-Orleans and St. Lewis, stating the astonishing pains, zeal, activity, and success of the Jesuits, in making converts to the Roman superstition. And I am warranted to say, that if they increase in the same proportion for the next fifty years, the population of these states being, say 50,000,000, the Roman Catholics will have a majority in the west.—*Protestant*.

NEW PUBLICATIONS.

"*The First Book of History, for Children and Youth, by the author of Peter Parley's Tales. With sixty engravings and sixteen maps.*" *pp.* 180. *Boston: Richardson, Lord & Holbrook.* 1831.

This is truly an excellent work. The plan, we think, is new, and the execution good. It is geography and history combined. It begins with Maine, and first gives a description of the state as it now is, and then a short and interesting abstract of its history; and so on, through the several states and territories, and then through the other nations of the western hemisphere. The union of geography and history will be found to double the value of each.

There are some inaccuracies in the work; such as, that Mrs. Dunstan was taken by the Indians at Haverhill, N. H., and that steamboats go from Burlington, *across* lake Champlain, to Canada. These, however, we can more easily overlook, than a historical inaccuracy, of a very important character.

Roger Williams, we are told, "did not think exactly as the other clergymen of Boston did, and so he was banished from Massachusetts;" and all along, the Puritans are represented as determined to enforce entire uniformity of religious opinion by law, and as having punished the Baptists, Quakers, &c. for this purpose. Now, no fact in history is more certain, than that Baptists were allowed to live among the other Puritans, to be members of their churches, to protest against "infant sprinkling," to turn their backs or leave the house when infants were baptised; in short, to enjoy full liberty of conscience, till they added to their creed and reduced to practice, certain doctrines before entertained by the seditious Anabaptists of Germany. The colonists then became alarmed, lest all the doctrines which led to insurrection and bloodshed in Germany, should be embraced and produce the same effects here. To prevent this, they passed some laws, which were executed in but few instances, and which they themselves soon acknowledged to be uncalled for and unjustifiable; but which, considering the circumstances in which they were enacted, ought not to fix upon them the character given them by the author of this work. Similar remarks are applicable to the "persecutions" of the Quakers. The general ignorance of our early history, which renders it possible for a well informed man to write as he has done on this point, is a disgrace to the country. And we are especially sorry to see this error in a book, which is designed to give the first historical impressions to the minds of children, and the real merit of which will secure it a wide circulation and a powerful influence.—*Vt. Chron.*

"*The Young Astronomer, designed for Common Schools. Illustrated by cuts. By Samuel Worcester, author of several popular School Books.*" *Boston: Richardson, Lord & Holbrook.* 1831.

This is intended to be merely an intelligible statement of such astronomical facts, as children at our common schools are prepared to understand, as soon as they have been through with a course of geography. Perhaps these are made nearly as plain and interesting as the subject permits; but considerable aid from the teacher will be required, in order that the scholar may understand and relish it.—*ib.*

THE BLACK ASTRONOMER.

In the year 1739, Benjamin Banneker, a black man of Maryland, furnished the public with an almanack, which was extensively circulated through the southern states. He was a self-taught astronomer, and his calculations were so thorough and exact, as to excite the approbation and patronage of Pitt, Fox, Wilberforce, and other eminent men, by whom the work was produced in the British house of commons, as an argument in favour of the mental cultivation of the blacks, with their liberation from their unholy thraldom.—*Lynn Mirror.*

MELIK, the vizier of the Caliph Mostadi, gained a signal victory over the Greeks, and took their emperor prisoner. Having ordered the captive to appear in his tent, he asked him what treatment he expected from his conqueror. "If you make war like a king," said the emperor, "send me back; if like a merchant, accept my ransom; if like a butcher, put me to death." The mussulman dismissed him with honour.

BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Ins. Comp'y	par
City Banks	par	Trenton Banking Co.	do
Except Franklin	broken	Rathway Far. & Mec.	do
Long-Island Bank	par	Salem Banking Co.	1 1-2
Dutchess County	par	Monmouth	broken
Lansingburgh	par	Franklin	do
Bank of Albany*	1-4	Hoboken	do
Albany State Bank*	do	Paterson	do
Other Albany Banks*	do	Protection & Lombard	do
Newburgh*	do	Jersey City,	do
Orange County	do	State, Trenton	do
Catskill	do	All others	1-2 a 3-8
Farmer's, Troy*	do	*Pennsylvania.*	
Other Troy Banks	do	Philadelphia Banks	1-4
Saratoga County	do	York	1-2
Mohawk	do	Chester County	3-8
Utica	1-2	Delaware County	do
Geneva	do	Reading	do
Auburn	do	Pittsburgh	1
Ontario	do	Gettysburgh	do
Central	do	Chambersburgh	do
Chenango	do	Carlisle	do
Ithaca	do	Lancaster	do
Ogdensburgh	do	Greensburgh	do
Jefferson County	do	Brownville	do
Wayne County	do	Silver Lake	50
Rochester	do	Others uncertain or broken	
Monroe County	do	*Delaware.*	
Livingstou County	do	Banks of this state	1-2
Middle District	broken	*Maryland.*	
Columbia, Hudson	do	Baltimore Banks	3-8
Greene County	do	Somerset & Worc.	broken
Washington & Warren	do	Cumberland	do
Plattsburgh	do	Princess Ann	do
Niagara	do	Elkton	do
J. Barker's Exchange	do	All others	3-4 a 1
Maine.		*Dist. Columbia.*	
Bath	1-2	Bank of Columbia	uncer.
Waterville	do	Alexandria Merch.	broken
Castine	broken	Franklin	do
Wiscasset	do	All others	3-4
Kennebeck	do	*Virginia.*	
Passamaquoddy	do	Banks of this state	3-4 a 1
Hallowell & Augusta	do	*N. & S. Carolina.*	
All others	3-4	Banks of these states	1 a 2
New-Hampshire.		*Georgia.*	
Banks of this state	3-8	Banks of this state	2 a 3
Vermont.		*Ohio.*	
Banks of this state	3-8	Chilicothe	4a5
Massachusetts.		Marietta	do
Berkshire Bank	broken	Steubenville	do
Essex, Salem	do	Farmers & Mechanics	do
Farmer's, Belchertown	do	New-Lancaster	do
All others	3-8	St. Clairsville	do
Connecticut.		Mount-Pleasant	do
Norwich Bank	par	Western Reserve	do
Eagle, New-Haven	broken	Columbus	do
Derby	do	Others uncertain or broken	
All others	1-4	*Miscellaneous.*	
Rhode-Island.		New-Orleans Banks	3
Pawtucket	broken	Michigan	1
All others	3-8	Detroit	broken
New-Jersey.		Upper-Canada, York	3
State, Newark	par	Kingston	broken
Do. Elizabethtown	do	Quebec	3
Do. New-Brunswick	do	Montreal	2

* Bills of these Banks, $20 and upwards, par.

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes.		*Leather.*	
Pot, 100lbs.	$4 65a4 70	Sole, oak tanned, lb.	20a25
Pearl do.	5 00a5 05	—— hemlock	18a22
Candles.		Dressed up. side	1 75a2 67
Mould	9a10	Undressed do.	1 50a2 25
Dipped	9a	*Molasses.*	
Clover-Seed.		New-Orleans, gal.	28a30
Per lb.	all	*Oil.*	
Coffee.		Whale, gal.	34a35
Havana	11a12	Sperm, summer	65a67
Java	12a15	—— winter	80a85
Cotton.		Linseed,	83a85
Upland	9a11	*Provisions.*	
Louisiana	10a12	Beef, mess, bbl.	8 75a9 50
Alabama	9a12	—— prime	5 62a6 25
Feathers.		Pork, mess	14 12a
Live American	34a36	—— prime	10 87a
Fish.		Hams, north. lb.	10a11
Dry cod, cwt.	3 00a3 25	Butter, N.Y. dairy	12a15
Scale	1 50a1 62	Hog's Lard	8a9
Pickled, bbl.	3 75a4 00	Cheese	6a8
Mackarel, No. 1	6 50a6 62	*Rice.*	
Shad, Con. mess	8 25a8 50	Prime, 100lbs.	3 12a3 25
Herring	2 87a3 00	*Salt.*	
Flax.		Turks-Island, bush.	45a46
American, lb.	7a8	Liverpool ground	38a40
Flour & Meal.		*Sugar.*	
N.Y. super. bbl.	4 87a4 87	Havana, white, lb.	9a12
Western (canal)	5 12a5 50	—— brown	7a9
Rye flour	3 62a3 75	New-Orleans	6a8
Indian meal	3 50a3 56	Loaf	17a19
Grain.		Lump	15a16
Wheat, northern	1 00a1 03	*Tallow.*	
—— western	1 08a1 09	American, lb.	6a7
Rye	73a75	*Teas.*	
Corn, north yellow	65a68	Bohea, lb.	32a34
Oats	37a38	Souchong	44a75
Barley	80a	Hyson-skin	38a75
Beans, 7 bushels	7 00a8 00	Young-Hyson	70a1 06
Hides.		Hyson	85a1 12
La Plata, lb.	15a16	Gunpowder	1 20a1 30
S. A. horse, piece	1 50a1 60	Imperial	1 20a1 30
Hops.		*Tobacco.*	
First sort, lb.	9a	Richmond, lb.	3a6
Lumber.		Cuba	14a25
Boards, p. M.	15 00a16 00	*Wines.*	
Plank, pine,	25 00a30 00	Madeira, gal.	1 25a3 50
Scantling, pine	15 00a16 00	Port	80a1 75
Do oak	20 00a25 00	Teneriffe, L.P.	90a1 25
Shingles, bundle	2 50a3 50	*Wool.*	
Oak timber, sq. ft.	20a25	Merino, Am. fl. lb.	50a60
Hoops, per M.	35 00a36 00	—— pulled	50a60
Staves, pipe	48 00a50 00	Common	35a40
—— hhd.	35 00a36 00	Spinning	33a40
—— bbl.	28 00a30 00	American Hatter's	30a85

MALTE-BRUN SCHOOL GEOGRAPHY AND ATLAS.

JUST published, and for sale, by HASTINGS & TRACY, the *Malte-Brun School Geography*, illustrated by numerous original Engravings, and an Atlas of nineteen maps, charts and tables: By S. G. Goodrich. This Geography, it is believed, will in every respect satisfy the public expectation, and be found decidedly superior to any system now in use.

Also, The Franklin Primer, The Young Scholar's Manual, or Easy Lessons, The Improved Reader, and the General Class-Book. *Dec.* 7 1830.

ONEIDA TEMPERANCE HOUSE.

THE Public will understand, by the title assumed for this Establishment, that it is designed to be tributary to the great cause of Temperance; a cause which has enlisted the first talents and the purest benevolence and patriotism of our country. While the Proprietor would hope that he is not actuated by mercenary motives, in this enterprise, he would at the same time say, that in this, as in every other business of fair and honourable competition, he would solicit such a share of public patronage, as shall enable him to sustain his establishment, and thereby furnish the evidence of a growing public sentiment in favour of the doctrine of entire abstinence from the use of ardent spirits, and secure for himself the satisfaction to be derived from having contributed, in some degree, to promote so good a cause.

The location of the Temperance House is central, being opposite the Ontario Branch Bank, and near the post-office, reading-room, baths, &c. The House has recently been enlarged, and will be fitted up in good style. The best Wines, Porter, Beer, Cider, &c. will be provided at all times. Every attention will be paid to travellers that the Proprietor can bestow; and his best efforts shall be exerted to promote the comfort and supply the wants of those who may make his house their temporary home.

The House will be opened on the first day of May next. A few Gentlemen Boarders can be accommodated. N. SAFFORD.

Utica, April 6, 1830. 14

STEAM SCOURING AND DRESSING CLOTHES, opposite the United States Branch Bank, where all orders will be attended to.

The Subscribers, having made additional improvements in the manner of colouring and scouring, desire to inform the public, that they have employed workmen directly from London, who have been extensively engaged in the business of steam scouring and colouring in that city, and who will now be engaged in their service. They desire to express their gratitude to the public, for the liberal patronage they have received, which has far exceeded their expectations.

Almost all colours which constitute gentlemen's dress, such as black, blue, drab, &c. will be restored to their original brightness and beauty, and warranted not to fade again; and all stains and blemishes perfectly extracted.

They hope that by constancy and promptness in their business, they shall secure the confidence and patronage of a generous public. ROBERT PAUL,
Utica, Nov. 5, 1830. WILLIAM PAUL.

NOTICE.

THE Subscriber has removed his Medical Dispensary, to the corner of Genesee & Catharine streets, where he will keep Dr. ROBERTS' WELCH MEDICAMENTUM for sale; and also at the druggist stores of HITCHCOCK & SWAN, J. & W. WILLIAMS, WARNER & SOUTHMAYD, and H. STORRS & Co. Genesee street.

The Public are requested to take notice, that in future, every bottle put up by him will have his signature on the label which is on each bottle, and no others will be genuine. It is requested that this may be particularly noticed, as some envious, malicious adversary has made false assertions relating to its origin, preparation, and composition. The Subscriber assures the Public, that its composition is known only by him; and it gives him great pleasure that he is able to say, that in the short term of six months, since this medicine was offered for sale, it has been the means of restoring a number of valuable members of society to their usefulness in life; and he is constantly receiving the most cheering accounts of its great benefits. He could publish a volume of letters and certificates, were it necessary; but it is believed that the respectable letters and certificates already published will be sufficient. The bottles heretofore sent to my accredited agents, without my signature, are of the same quality as those with it.

The use of the Medicamentum is particularly recommended on the commencement of the warm season, and during its continuance, to prevent all bilious disorders and complaints of the bowels. It is recommended by physicians of the first respectability, to use gentle laxatives during that time, and medicines that support the stomach and bowels, and produce healthy secretions and excretions; and no medicine is better calculated to produce these effects than the Welch Medicamentum.

Utica, April 6, 1830. M. HITCHCOCK.

MEDICAL SPECIFIC FOR THE CONSUMPTION.

A MILD and efficient remedy for this fatal disease was discovered by *Dr Rafinesque*, Pulmist and Professor of Medical Botany in Philadelphia. It has cured or relieved six hundred persons, from Boston to New-Orleans, within two or three years. From three to six large bottles have effected radical cures. It is purely vegetable, fragrant and palatable. Patients actually become fond of it. It acts by medicating and healing the lungs, through the blood and air

The Pulmist, or Art to cure the Consumption, has been published as a guide Ample consultations furnished in difficult cases, at ten dollars

The Pulmel and Pulmist sold in Utica, at the Philadelphia price, by WARNER & SOUTHMAYD, Agents. *Utica, Dec.* 7, 1830. 49

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

Utica, Jan. 1, 1829. WILLIAM CLARKE.

SCOTT'S FAMILY BIBLE.

HASTINGS & TRACY, No. 94, Genesee street, have just received a new supply of Scott's Family Bible, which will be sold low.

Also, A scriptural Answer to the Question—How may I know that I am an adopted Child of God? By Rev. Nath'l Dwight. *June* 21, 1831.

PETER PARLEY'S GEOGRAPHY.

HASTINGS & TRACY, publishers of the interesting little work, entitled, "Peter Parley's Method of telling about Geography to Children," now offer it for sale, and will supply Booksellers and others on the same terms with the publishers at Hartford. The previous publications of this author are well known; and the recommendations of the present work are numerous and respectable. *September*, 1330.

REMOVAL.

E. W. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.

Utica, June 16, 1830. 24

SWAIM'S PANACEA.

PRICE TWO DOLLARS PER BOTTLE.

TO THE PUBLIC.—In consequence of the numerous frauds and impositions practised in reference to my medicine, I am again induced to change the form of my Bottles. In future, the Panacea will be put in round bottles, fluted longitudinally, with the following words blown in the glass, "SWAIM'S PANACEA, PHILADA." These bottles are much stronger than those heretofore used, and will have but one label, which covers the cork, with my own signature on it, so that the cork cannot be drawn without destroying the signature, without which none is genuine. The medicine may consequently be known to be genuine, when my signature is visible; *to counterfeit which will be punishable as forgery.*

The increasing demand for this celebrated medicine, has enabled me to reduce the price to *Two Dollars* per bottle, thus bringing it within the reach of the indigent.

My Panacea requires no encomium. Its astonishing effects and wonderful operation have drawn, both from patients, and medical practitioners of the highest respectability, the most unqualified approbation, and established for it a character which envy's pen, though dipped in gall, can never tarnish. The false reports concerning this valuable medicine, which have been so diligently circulated by certain physicians, have their origin either in *envy*, or in the mischievous effects of the *spurious imitations*. The Proprietor pledges himself to the public, and gives them the most solemn assurance, that this medicine contains neither mercury nor any other deleterious drug.

The Public are cautioned not to purchase my Panacea, except from myself, my accredited agents, or persons of known respectability; and all those will consequently be without excuse, who shall purchase from any other persons. September, 1828. WM. SWAIM.

WARNER & SOUTHMAYD, sole agents for Utica.

Utica, February, 1830. 51

DR. ROBERTS'
WELCH MEDICAMENTUM,

FOR the cure of Dyspepsy, Liver Complaint, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypochondria, Hysterics, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, Gout, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obtunds rheumatic and anthritic pains, and prevents their return. It cleanses the stomach of all morbid humours, which cause indigestion, acidities, headach and lowness of spirits; cures all bilious disorders, and all cholics of the stomach and bowels, almost immediateiy; inspires cheerfulness; gives comfort to the dropsical; takes away palpitation at the heart; gives circulation to the blood; restores bloom to the sallow or sickly cheek, and plumpness to the meagre habit; purges without pain, and banishes all cause of fever of every kind. It acts on the stomach, that great reservoir of the human system, a diseased state of which causes all diseases. No alteration in the usual habits of life is required, but the abstaining from distilled spirits.

CERTIFICATES.

UTICA, *July* 17, 1829.

I certify, that I have been afflicted for several years, with liver complaint, indigestion, flatulency, pain in my breast and side, and have received the medical advice of the most celebrated physicians in England, Ireland, and New-York, which has done me no good. Providentially I have received some of Dr. Roberts' Welch Medicamentum, which has given me great relief, and I am able to attend to my business. It has restored my appetite, and relieved my liver complaint, indigestion, costiveness and flatulency, and I am in better health than I have been for many years. I do believe if I had taken the Medicamentum in the early stage of my complaint, I should have been cured immediately; and I recommend it to those who are so unfortunate as to be afflicted with these complaints. T. O'NEIL

From Rev. Dr. Lansing, pastor of the 2d presbyterian church in Utica:— UTICA, *Jan.* 6, 1830.

DR. HITCHCOCK—Dear Sir—I have always been one of the number of those who have placed little confidence in *nostrums* or *specifics*; and for this reason, although I saw your advertisement of the Welch Medicamentum, I could not bring my mind to consent to use it. My sufferings from indigestion, during the past summer, were so severe as to materially affect my comfort, and my capacity for usefulness. I have reason to thank you, Sir, that on hearing of the state of my health, you sent me a bottle of your Medicamentum. I have taken it faithfully, and with entire success. I have not been visited with one of those turns of distress, which before were weekly periodical, since I began to take your valuable medicine. Could I receive the same relief which I have hitherto experienced, on the condition of taking it for life, I should cheerfully comply with such condition.

Your's, very truly. D. C. LANSING.

UTICA, *July* 17, 1829.

SIR—I have taken Dr. Roberts' Welch Medicamentum, according to direction, for a very severe attack of gout and rheumatism in one of my feet and legs. It was so severe, that I was compelled to use a crutch, when walking. After taking the Medicamentum, I commenced getting better; and in three days I am nearly well, and have put on my shoe, and can walk without difficulty. I am so confident that it is a valuable medicine, and ought to be known, that every person afflicted with gout and rheumatism may be benefitted by it, I have thought it my duty to send you this, and hope you will introduce it into general use. A. P. PAINE.

UTICA, *June* 10, 1829.

I certify that I was attacked with a very severe cholic. After taking two table spoons full of Dr. Roberts' Welch Medicamentum, I was completely cured. In two cases where I have seen it used for the cholic, it cured it in a short time. THOMAS BRYANT.

Sold by M. HITCHCOCK, at his Medical Dispensary, corner of Genesee & Catharine streets, Utica.

July 28, 1829. 30

DR. STERRY'S HAIR REGENERATOR,
AND PURIFIER OF THE SKIN.

DR. STERRY, after much attention to the important subject of preserving the human hair, has, after many experiments, chemical and physical, been able to discover an article, which is now offered with the greatest confidence for the toilet, as the best thing ever discovered, from its softening and penetrating quality, to produce a good head of hair; to prevent it from falling out when baldness is apprehended; to restore it, when baldness has taken place, and to prevent it from turning grey. It is more nourishing than pomatum, antique oil, or Cologne water. It is a beautiful article for ladies' curls; it makes the hair soft and lively, and produces an uncommon brilliancy. When used on the skin, it softens it, and removes all sunburn, tan, freckles, pimples, redness and roughness whatever. It is superior to any cosmetic, as it leaves the skin a natural freshness and blooming appearance; whereas rouge closes the pores, and causes wrinkles and roughness, and requires renewing every day.

Sold by M. HITCHCOCK, at his Medical Dispensary, corner of Genesee & Catharine streets, Utica.

Utica, July 28, 1829. 30

TO HATTERS.

FINISHING BLOCKS, of the best quality, and newest fashions, may be had at the Subscriber's shop in Whitesborough, or of the principal Hatters in Utica.

July 28, 1830. L. HOLBROOK.

TERMS OF THE RECORDER.

I. The Western Recorder is published on Tuesday of each week.

II. The price to subscribers is Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. Any person becoming responsible for seven copies or more, will be entitled to one copy gratis.

IV. Wherever ten responsible subscribers shall have been obtained within the limits of any religious society, the clergyman of that society shall be entitled to a copy gratis.

V. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

VI. No paper will be discontinued, unless at the option of the Publishers, till all arrearages are paid.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.